

HAMMER IKCATVE™



A Player Sourcebook for Werewolf: The Apocalypse™

HAARAAER IKCATIVE™



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The First Klaive

There's not yet been a cub born that can keep his mouth shut. If there has, I don't know about him. And if there is a shut cub up trap out there, then I'll tell you, those teeth don't belong to any Ahroun. You hear all about the yappy Rags, so I figure it's time for me to start telling the morons about the drone a young Ahroun can make. About what he's going to do, how he's going to do it; and when he doesn't do it as he inevitably won't, how he's going to do it next time. I know all this, because if it hadn't been for my dear Mum pushing me out a week early, I'd be one of them. And if that hadn't happened, and you think I'm wordy now, you'd be set to kill me already.

Alexander Wyrmpripper, our Ahroun in question, sent the screeching sentiment echoing around the room.

"The poofers! Fucking poofs! Don't they care, Bazza? We've got the bloody Leech cult on the ropes, when they come down from on high to tell us to get out of town, they do. When I get my claws on their necks—" I'll spare you the rest. Needless to say, he's not happy. Neither am I, but a cliath shrieking like a banshee isn't working like an aspirin for me.

The Gytrash are the pack that Alex is busy whining about, and they didn't just call us out for a chat over tea and crumpets, like any sensible mob would do. No,

instead they called us out and told us to be ready for a fight, unless we liked the idea of our necks throttled by our own large intestines. Whilst the intestines remained in their proper place, and while we weren't going to let them tell stories of us running with our tails between our legs, I didn't fancy being praised for murdering another pack of Gaia's own.

Eventually the prattle gets past my bullshit tolerance level, and I snap back out, "Alex, if you break my eardrums, I'll break your testicles. And right now, your rabbiting has pushed these things onto very thin ice. So I'd start working on shutting up, or guarding your nads. Now have I made myself perfectly clear?" I've never understood why this threat still works on us types. When we shuffle up to our big size, we ain't got any material worth speaking about anyway, and yet you try it on any boy with a fur on him and he still goes a little wobbly around the edges. The two-legged ones anyway, the dogs seem to get the whole idea about swapping bodies better, or maybe they're just not so worried about the threat.

Either way, it works a right trick on Alex, giving my ears some blessed respite and giving Little Oliver a giggle. Despite the name, Oliver's a girl. The name was given to her when she used to hang around pubs and

look for fights. She's still got a nice face if you can ignore the broken nose. Admirable attitude for an Ahroun, though, and since she's a girl it means I don't get the testosterone overdose Alex loves to spout off.

But it still means we're a pack of two Ahroun, neither of 'em old enough to drink, and a Galliard. Tempers fly fast in this pack, even for wolves, and that's the last thing we need, so I have to put the pair of 'em down as fast as I can. "None of us puts any claws anywhere today, unless I give you a written invitation. We're not going to kill them. Calling us out or not, I'm not spilling Gaia's blood today."

Alex spat at that, pointing to the side of my hip. "Bullshit. Why'd you bring along that ruddy great sword, if you weren't intending to use it?"

This deserves some explaining. See, what he was pointing to at the side of my hip was a forearm's length of silver, engraved with four bold sigils on each side and covered in tiny glyphs along the edges. If you read one side, you read its history. If you read the other side, then you read its name. But apparently, young Alex hadn't bothered with either, or he'd have been ready for my next move. I sprung to my feet, and planted my fist solidly in his gut. If I'd had an ounce less self-control, I'd have lived on my promise to remove the two parts of his thinking process more important than the two lobes of his brain.

In an instant, the boy had his claws out and his fur on. Thankfully, I knew he would and instead of seeing a balding geezer with one too many knocks around his jaw, he saw ten solid foot of muscle staring him down. Two looks, and his better instincts had kicked in, and his tail had curled itself around his thigh. When he got back down, I'd pulled loose the blade, and began the lesson. Frankly, I'm older, and I've got the responsibility to do it. Like him or not, teaching this poor bastard is my job.

"I thought I heard you call this a sword. In fact, I know I did. Listen here, and listen well. Swords aren't created from the very eye of a goddess, torn from her face while she cried for the death of her brother. They aren't forged on the summit of Agned." I snarled, the Rage an inch below the surface of my harsh whisper. "This is Camma's Tearful Eye. Passed down from Charlie Stoneheart to Victoria Fire Talker to Winchester Will, and then to me."

Alex hadn't moved. Neither had Oliver. I don't think either of them had ever quite realized that, pack or not, I could direct my anger at them in exactly the same way I could anyone else. Time to cool down though. Even if I'd gotten them to the point where'd they'd mind their heads, it'd do me no good if I lost my own first.

"And you've gotten me pissed off for two reasons now. The first is that you called Camma's Tearful Eye a sword, and she deserves much better than that. The second is that you clearly don't know one thing about klaives, and that means I need to start at the beginning. And the beginning is a Silver Fang story, and I hate spilling a kind breath out of my gob for the damn Ruskies. So keep your ears open, because I won't repeat myself."

And so I began telling it.

• • •

"Strange days." Wind-howl remarked, her eyes wavering, yet only a little confused at the strange new world about them. Of all the creatures, only the Garou looked about with any certainty in these times. Something had happened. Everyone knew what — the world had been split asunder. Spirit had been ripped bleeding from the flesh that housed it, creating the world that all see today, and the Umbra most don't. No one knew who — maybe none even suspected what we know today. The Wyrms did this. The Wyrms had finally ended his time as Gaia's brother and had instead declared himself Her enemy. Remember that the countless prophecies that proclaim Gaia's death, the endless dirges sung to Her while she still hears; none of these had been spoken in those days, when the notion of real death was only on the tip of everyone's tongue, yet to fall from it and become a thought.

In these days, the Garou were custodians of Gaia and the world, first and foremost. Newborn from the blood of animals, plants and creation, spirits had yet to find their feet. In these days, even the trees bled. Animals too fell and stumbled, instincts not yet formed, deaf to the spirits that once guided them.

Only the Garou looked about with any certainty in these times. Gaia had blessed them with both forms, Gaia had kept them whole in an injured world. Only the Garou, and those the Wyrms told before he acted.

Wind-howl, born after the half-moon and before the full one, was the youngest member of her pack. Her alpha was Ahroun, named Claws in the Still Night, and he was strong and wise. She ran with Shadow and with Firetooth, who were good and true. They were a pack, made before packs had names, for names only came with purpose, and none had been considered in these days of newborn war.

Firetooth spoke, as he recoiled in horror. "Claws in the Still Night, tell me, can you explain this?" For they all looked at something else new. The spirits had been born, and before them, a spirit lay dead. A tree's spirit, a Glade Child, lay upon the forest floor, her golden blood pooled around her.

Claws in the Still Night had his heart made heavy, as did they all, but only he was brave enough to speak and act. "Look!" He pointed to the bushes and the trees and the silence. "Not a bird chirps around us. No insects scurry back and forth. No scaled or furred animals scurry in the grass, nor will even the snake come and lap at her blood. They know as we do — A blasphemy has been committed here.

"But!" He continued, his eyes filled of tears and heart made hard with resolve. "If we do not act now, many more will be committed. Gaia gave us noses to track with, so let us track. She gave us minds to be cunning with, therefore let us be cunning. And She gave us claws to strike with, and as such, let us avenge." And all his pack raised their heads and howled, for he spoke truth.

So Firetooth sniffed the ground and found a scent, and they followed it as far as they could. Shadow talked to the spirits, and his gentle tone convinced the frightened beings to help them, and convinced them they would have the Garou's protection. This was a great thing, as word travelled among the spirits of the Garou's kindness and righteousness, and the newborn spirits would for a long time after trust the Garou without question. Wind-howl watched and learned, and sung her howls of anger and war to the sky. This was her, and their mistake.

Some say that Claws in the Still Night knew this, but would not believe it, for he was wise yet was naïve. For all were naïve of the danger that had been brought against them, and none knew that the Wyrms had turned against his Sister, and declared Her his enemy. And whilst the Wyrms were weak in those days, small and vulnerable, he was no less cunning or clever. He heard those howls, and did not meet the challenge they sent, but instead retreated and went into hiding. And in the dark, he awaited the pack's arrival.

Claws in the Still Night led them into a glade made horrible with blood. Three times three times three Glade Children were butchered. Some had been torn open and left carelessly upon the ground, others had been dismembered, and their parts strewn among the bushes. Three were pinned to trees by foul spears, their forms contorted by the madness in the Wyrms' eye. All wore masks of horror to their graves. In the middle of this scene of carnage, his hands poised to slaughter one more, stood a single walking desecration, the likes of which the Garou had never known before. It, like them, was both spirit and flesh, but unlike the joyous union that were the Garou, this was a man stuffed rudely with a spirit. And it was a foul spirit unlike any they had seen before. The man

gibbered with madness, and the spirit spat obscenities and was unwholesome.

But he was only one man, even one they had not seen the type of before. They were a pack of Gaia's Chosen. And so they flew into battle, their wolf and human skins shed for one of war, and they tore the man apart for his sins. But the Wyrms were cunning. The Garou could not even begin to understand his strategy, for they thought as one and would not let their own brother fall for any reason. Nor had they seen these ploys before. However, the Wyrms would happily let one of its own be killed so that more of its own may murder. As the four Garou ran forward, seven more closed around the pack, and their mouths grinned murderously as they advanced upon them.

Though the pack fought bravely, they did not know how to fight these horrors. Shadow cut apart one of them, and his paws were burned in its blood. Firetooth buried his fangs in one, and went cold before he died. Claws in the Still Night died bravely, but for every monster he slaughtered, the Wyrms sent three more. One of the monsters broke off his own fingers and forced them into Claws in the Still Night's mouth, and they sprouted thorns in his throat. He died as his own claws sank deep into his neck.

Only Wind-howl did they leave alive, and they left her alive so that they could torture and defile her. And they did this for six days and nights, her body wracked in agony, her mind torn in shame.

Other than the Wyrms, two eyes saw her torment. Until then innocent eyes of a Glade Child, the Glade Child that Wind-Howl's quick blow had saved. When her pack attacked, she fled into the trees and watched as Gaia's Chosen were murdered and fell into golden blood. She kept watching as Wind-Howl was kept alive, and then, as the sixth night came close to dawn, her tears went dark. This pure soul felt Wind-Howl's Rage and took it into herself, and then, in a tearful scream, the mighty tree she hid within died. It fell into the clearing, and the Glade Child rushed forward and snatched Wind-Howl from its path. Three of the Wyrms' horrors died, crushed beneath the tree.

And the Glade Child took Wind-Howl away to a river, where she washed herself clean of them and soothed her parched throat. And there they talked.

The Glade Child spoke first, her words soft. Shame tinted her white cheeks pink. "I'm sorry I didn't do anything earlier." She whispered, "But I was scared. There were many of them, and only one of me."

Wind-howl looked at her with fury in her eyes. Rage tinted her cheeks red. "Six days." Her voice trembled and shook, and the anger of the Gaia poured

from her mouth. "Six days you waited and watched, and did nothing. Six nights they poured nightmares into my mind, that I will never be rid of. And you did nothing."

A silence built. Gaia bled. Finally, the Glade Child looked back, and repeated her soft whisper. "I am but one. And I am so small."

More silence haunted the air. Wind-howl fought herself, running her fingers over the raw wounds that bound her form, the scars that marred her once fair face, her blood red skin. The Glade Child was small, but no smaller than Wind-howl had been at the mercy of the monsters' hands. Eventually she spoke, and her voice carried Gaia's sorrow and pain. "We are all small now. Yesterday, we all held power. Today, none but one does. None but the Wyrms does."

And the Glade Child started at that, for she had not realized that these monsters belonged to the Wyrms. Wind-howl had stared into their faces, and had seen the treachery there. She had no doubt. "What is your name, Glade Child?"

And the Glade Child spoke her name. Wind-howl stopped and listened, for her name was beautiful.

But the Glade Child was crying at Wind-howl's words, and asked her, "Then is this all that will happen forevermore? Will we be so small forever? Yesterday, I gave birth to the leaves and flowers, today I am barren. Yesterday, I suckled the squirrel and the bird at my breast, today I am dry. Yesterday, I pulled the earth with the strength of the forest, yet today I am so weak. Will this always be so? Will I never have my strength again?"

Wind-howl listened to the complaints, and sympathized. "Yesterday, my claws were all that I would ever need. They were strong and mighty, and tore apart the beasts that would strike at the Mother. But today, they are small and do no more than scratch the great horrors before me. Yesterday, my teeth sank deep and true, destroying the skin and devouring the blood of the beasts that would strike at the Mother. But today, they are small and do no more than irritate those they strike at. Yesterday, I was Gaia's defender. Today, I have failed my Mother. And I fear that I will never defend Her again."

Silence reigned in at that river. Even the water ceased bubbling and turning so that it might listen to these sorrowful words.

Wind-howl poured her voice to the skies, and Luna shone forth bright as her tears fell to the Earth below. Sap poured like blood from the trees, yet no insect dared to devour it. Those who listened closely heard Gaia hold Her breath, as one of her champions turned to the Glade Child. Though her form was cut

with blood and scars, she held her head and body proudly, and reached out her hand. "The world is weaker today, and might be weaker tomorrow. But we need not be weak with it. Your strength is hidden by the Wyrms' treachery, and my strength is naught in the face of his monsters. But come to me, and walk by my side. Be my sword."

This startled the Glade Child, for the power of these words scared her. They were new, and rang with the power that such things possess. But she was startled, not scared, and bravely stepped forward into the river with Wind-howl.

So Wind-howl took her and made the Glade Child into the shape of a sword, using the rocks made hollow by the river as a mold. Then she sung again to Luna, for the monsters had not touched her neck and her voice was still as pure as a songbird's praise to the dawn. A Lune came upon them both and put himself in the sword as fire, and Wind-howl forged them both into silver. And with a rock, she beat them into sharpness, and with her claws she carved the Glade Child's name into the side. And the sword was as beautiful as the Glade Child had been, and it was called a klaive.

She rose from the river, and again became as a warrior. And now armed with the First Klaive, she strode back toward the glade where she had been tortured.

• • •

I finished the tale and looked around a bit. Didn't notice that Alex's and Oliver's clappers hadn't left me since I did. Since no one was talking, I lit up a fag and waited. The Gytrash would be here soon, and then it would all come down to how well I could bluff.

Except, of course, the puppy dogs weren't about to let me enjoy a nice quiet cigarette. Alex broke the silence, "And?"

"And what?"

"And what? She went back there and what? She and the klaive—"

"First Klaive." I stubbornly corrected.

"She and the First Klaive," He looked skywards as he said it, proving he hadn't learned anything yet. Figures, doesn't it? "Went back there and what? Tore them apart limb from limb? Killed the lot of them in a blaze of fury? Bazza, you've left the bloody story wide open."

"Hell no!" I scoffed. My fag had gone out. While I tried to relight it, I told them both the truth. "She was killed in about three minutes of returning."

That detail never fails to get the same reaction every time. They looked bloody appalled.

Oliver spoke up for the first time, "But... that's horrible, it is! She's raped for six days, escapes, and then there's no revenge or nothing, just she gets murdered? What's the point of a story like that? Don't rely on a klaive with a Glade Child in it?"

I nearly chuckled at that, but that'd be a bad example. I still put down the hard word. "That's the First Klaive, pup. Mind your manners. And the point isn't that she died. Half the Silver Fang legends end with some hero or other dying. It's a wonder any of them are left with their mortality rate. The point is, right, who she was, and what she did before she died.

"She was a Galliard. Not a Theurge, even though they're the ones who make most of the klaives today. Not a Ragabash, who often come up with new things, or an Ahroun, who most of the Silver Fang legends are about. Not even a Philodox, the supposedly balanced ones. Nope, it was a Galliard. Fact which makes me a little chuffed, have to say.

"Second, she was female. Don't mean so much in these days, we've long since proven women can do or can fuck up anything they feel like, right up to Prime Minister. But remember that Silver Fang legends tend to be about men. Pretty much true of all tribes, but there is, at least was, a definite male thing in the Fangs.

"And finally, she was the youngest member of the pack. Not the oldest, not the alpha, not the one with the most renown. So what we have is a young, barely known female Galliard, but it's her who gets the honor of making the First Klaive. The point is, from the very beginning, fetishes weren't meant to be something for the high up mucks. They're something no Garou should do without, they're for all of us."

Paused a bit, taking another drag. The pups didn't speak a word.

"And she didn't die immediately. This is the most important part. When she began fighting and realized she was going to lose, she took the First Klaive and hurled it as far as she could from herself. It landed in the river and was washed away, and the Wyrms couldn't find it. Because she knew, it was a sacred thing, and worth far more than her life. A fetish is thrice-sacred, you see? It's got a spirit in it, and that's a reason it's sacred. And it's a connection between us and Gaia, as well. Twice sacred. And last, and most important, it's a reminder of when the world was perfect, when body and spirit were one and the same."

I flicked away the ashes as Alex asked a sensible question. Thoughts about clocks stopping came to mind. "So what happened to the kl— First Klaive, then?"

"Washed away. Never found since." I sniffed, tossing the remaining length away to burn up against

the wall. "Still out there to be found, I suppose. You hear a lot of people talk about it. Could it still exist? No doubt it does. Only ones who think it doesn't are the Glass Walkers, since they tend to think legends are parables, or metaphors or something. But they're all wankers." My watch told me it was nearly midnight, when our arses turn into pumpkins. Time to wrap this up.

"What could the First Klaive do? No-one knows. Remember that the legend doesn't mention it even slew one of the monsters. In fact, it distinctly says the woman who wielded it died a horrible and ugly death. And as Little Oliver pointed out, it didn't have a spirit of war in it, it had a Glade Child. So some say it'd do nothing, that it's the legend that's important, not the First Klaive. Others go the whole other way, after all, it's the First Klaive we're talking about. They say if we found it, we'd win the Apocalypse War in a night. Myself? I go halfway. I don't think it'd cut the Wyrms' throat out just by us finding it, but I think in the right hands..." That sentence trailed off for some reason. Not sure why, really, except that maybe I hadn't thought about what it could do myself. Besides which...

"Besides which, what it could do isn't the important bit. It's what it was, and what it is, and what all of these klaives are. Anyway. Gytrash will be here any minute now, so we'd best be looking sharp for when they turn up. Get yourselves together now, I want you all fresh and proper."

Alex and Oliver got right to it. Being the uppity trouble-making bastard that he is, Alex went straight to Crinos. Really bloody bright in the middle of a city, but I weren't expecting the old bill to come snooping around in an old warehouse at this time of night. And if they did, we weren't planning on staying in London much longer anyway. Little Oliver showed some subtlety, being content with that strange bulked up human type. I just stuck in the threads I had on already. To pull this trick off, I was gonna need my brains and tongue around me, and staying human is usually the best way to approach that.

Gytrash arrived right on cue, letting the gates make that wonderful old creak big iron doors usually do on the twelfth chime of the clock. They're a big mob, eight of them all told. Although I expected that they'd probably have five of them stand back if we did get fighting. What Alex didn't understand is that the Gytrash aren't a dishonorable bunch, quite the opposite, what got us into this mess was that I stuffed up on my honor. What I was planning was also pretty dishonorable, really, but my idea of honor is picking the right fights, so this didn't bother me one bit. I stood well out front, about three yards from the other two,



and waited for their alpha to walk out to meet me. I made sure he could see Camma's Tearful Eye the whole way in. And he didn't take his eyes off it.

"Evening, Adam." I nodded to him as he came to stand about three feet away from me. I'm a short fellow, so he looks down on me by a lot.

"Likewise, Barry."

"Is that what I think it is?"

"Yeah, it is."

And we stand toe to toe, in silence, for a good long while. He never takes his eyes from Camma, until finally he spits into the dust and snarls at me. "It's right dirty of you, bringing that thing here."

"I know. But you didn't have to call us here. You could have called us 'round to your house and asked for an apology. You could have gotten us to explain it at the pub, and told us to buy you drinks. Or even dragged us before the elder, and had him punish us. But you didn't. You called us here, and that pretty much meant you wanted a fight. And I think it's pretty dirty, too." I dropped my voice a bit, said my prayers, and hinted meaningfully, "But only if you make me use it."

He didn't look happy at that, and I didn't expect him to, neither. But I let him stew a bit. If I rush things, he may let his pride overwhelm his good judgment, and

I'm counting on his good judgment right now. So the words come out nice and slow, letting him mull over every one. "Listen, mate. We screwed up. This is your territory, and we should have howled, or given you a call, or at least told someone to tell you, I know. We didn't because of a thing. But we should have anyway. We're in the wrong, and I'm not dodging that.

"But," I continued, "It's not gonna do us any good to cut each other open here. Come on, compromise with us here." Seeing him shuffle his feet, I made him an offer. "Give us a week. We can be done with our business here and out of your life. Hell, tell us we're never to come back. Won't bother us. Just a week."

Adam opened his mouth a little, pondering. Eventually, he looked to his pack for dissent, found none, and asked me, "Is this an apology?"

"It's an apology." I nodded. "From all of us."

"Right. You're to be gone by Friday. You come back without a proper Howl of Introduction next time, and we just go ahead and attack." He shook his head in disbelief. "You're an asshole, Barry. Can't be too careful these days."

"Likewise, Adam." Adam started yelling out to his pack, but I waited until they'd all left before I breathed a sigh of relief, only to have to deal with Alex's

Godforsaken screeching some more. He'd shifted back down to his usual ugly face to do it.

"That was it? What the hell was that about? Was he that scared over a damn klaive that he wouldn't fight you?"

"You just broke my eardrums, Alex." And I lived up to my promise. As he writhed on the ground, I gave him one last lesson. "Scared had nothing to do with it. The thing is, he's an honorable man, and like me, and unlike you, knows the proper way to deal with fetishes. It's not worth sullyng Camma's Tearful Eye in our

blood over something as petty as this. She's better than that."

And I left them both there. I knew they'd find me again, so I wasn't too worried. Went for a walk along the Thames and looked at the moon shining on the water. Sometimes when I do that, I think I can see the fire in the moonlight and the blood in the water. Sometimes, I even think the silver ripples are a blade, as beautiful as a Glade Child's name, and I reach out to take it.

But it's always only moonlight and water.



Introduction: Wards and Weaponry

Fetishism: A term now obsolete, deriving from the Portuguese *feitiço* (an artificial thing, a made object) and used in a number of contradictory ways in the development of anthropology. Its earliest use by Portuguese travelers in West Africa was used to describe magical charms and figures and, by extension, the religious belief that preternatural power can reside, temporarily or permanently, in a natural or artificial object.

— D.J. Crowley, *New Catholic Encyclopedia*

The Tools of a Culture

Fetishes can be so easy to forget, aren't they? Gifts are the most noteworthy special talents the werewolves possess — The only supernatural edge that is required in character creation, and they get an entire chapter of the main rule book practically all to themselves. What's left of that chapter is the other powerful aspect of the Garou and Garou society — rites. And there's no question that rites are a very important part of the game. They open moots and dictate the relationships between the Garou and the spirits, and between themselves.

But fetishes are the most prized and useful tools of Garou society. They are objects of art, elaborately decorated with drawings, carvings and glyphs that tell the story behind the tool's purpose, its owner, and its creation. An archaeologist finding these would be thrilled at the treasure trove of cultural information they would represent.

Fetishes are more than just the magic swords and wands of the werewolves. They don't exist in a vacuum, occurring spontaneously. They shape and are shaped by their culture, and are as much a window into their

cultural soul as our films, books, computers and cars are to ours.

There are two main influences upon the design of fetishes in *Werewolf: The Apocalypse*. The first of these are anthropological fetishes — items that are considered to possess or are bestowed with spiritual significance within animistic traditional societies. The other major influence comes from myths and stories of magical weaponry and items, as can be found within Greco-Roman, Norse and Arthurian mythology (along with countless other mythologies) and fantasy literature. These are not rules that the Garou play by, mind; they are, however, potential sources of inspiration for devising your own fetishes over the course of a chronicle. It might be silly to claim that King Arthur was a Silver Fang and Excalibur his grand klaive, but the parallels between that myth and the river-myth of the First Klaive are quite acceptable. The best stories are told in all cultures, in a variety of forms; the same is true here.

A World of Spirits

To understand why fetishes emerge in animistic societies, consider the position an average person has within one. Most modern day monotheistic and even polytheistic religions offer a fairly “safe” view of humanity’s place in the world, or at least, the believer’s place in the world. While there may be a tangible force of evil in the world, his power is checked by that of a benevolent god with an interest in protecting his people. Evil may have power, and may need to be diligently watched for, but a true believer with God (or gods) on his side is invincible against it.

Animism offers *none* of this. To someone raised up believing in spirits and demons, anywhere can be a haven for evil creatures that would like nothing better than to tear your limb from limb and eat your organs. There are roads and paths that you simply don’t go down after dark because demons inhabit those areas. Storms and natural disasters are seen as the wrath of angry spirits who cannot be placated, or can only be placated through great personal loss. The only defense against these beings is in rituals and objects that block or frighten the spirits. Wards are placed in windows to prevent demons from entering, charms are worn around necks to stop spirits from killing travelers. Fetishes are thus symbols of liberation, freedom, and peace of mind. Without them, one is at the mercy of the world.

Anthropological Fetishes in Traditional Society

The simple definition of an anthropological fetish is any object imbued with a spiritual significance. This

does not mean that the object is necessarily bound with a spirit (as with werewolf fetishes) but merely that the object has some degree of magic power that is relevant to the spirit world. A set of stones and gems that allow a medicine man to converse with the spirits and determine their desires certainly counts as a fetish, as would the aforementioned jade charm placed in a window to combat demons. For the most part, fetishes exist more to deal with spirits than with other people, though exceptions do exist. (The bone employed in bone pointing rituals of Australian Aborigines is a spectacular example — by being ritualistically pointed at a wrongdoer, the bone is believed to have the power to kill the offender.)

Fetishes are *not* lucky charms, nor objects of personal meaning that the owner wears because they feel it might help them. They are not even channels for the owner’s own power. Rather, they are objective tools of power that help the person who holds them against the many perils of the world. While this belief may be misguided, they are most certainly *not* seen as subjective within their society, but as concrete and firm a truth as germ theory is in ours.

Magical Weapons and Items in Myth and Fantasy

The most prominent (and most obvious) difference between fetishes and the sort of magical weaponry such as Excalibur or Sigurd’s Tarnhelm is that they occur outside the animistic framework of fetishes and do not need to connect to a spiritual meaning. Excalibur isn’t bound with a spirit or noted by spirits; rather it is noted quite considerably by men as the symbol of Arthur’s divine right as King of Britain. While both fetishes and magic weapons are the products of skilled or gifted men (magicians, shamans and medicine men) the former are more utilitarian and common, while the latter are showy and rare.

It is this latter quality that *Werewolf* is most interested in. Magical swords and other similar items in myth and fantasy are not made on a regular basis. Most of the time they are one of a kind and utterly unique, with an awe and majesty surrounding them that no fetish would ever receive. Fetishes are deeply valued, but they are valued for the effects that they produce. Magical weapons and items are valued for what they *are*.

Fetishes in Werewolf: The Apocalypse

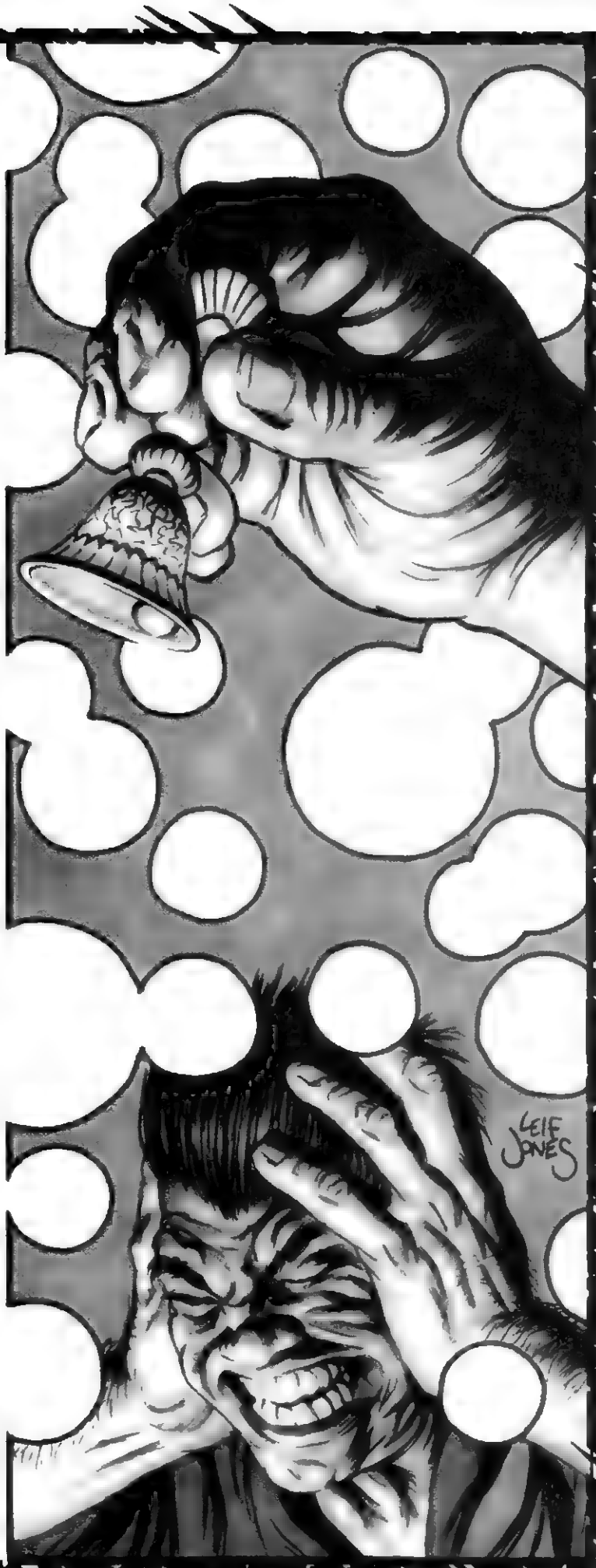
Werewolf: The Apocalypse takes the best qualities of both anthropological fetishes and magical items for its fetishes, even at their most basic contrasts. Like

tribal fetishes, werewolves mostly see fetishes as a commodity that can be made and reproduced. When a werewolf creates a set of fetish bells to keep Wyrms spirits out of his Kinfolk's home, she doesn't then exclude anyone else from making the same fetish. Indeed, a younger Garou might well ask to examine the bells in order to get a better idea of how to make another set! On the extreme end of the anthropological side of fetishes are talens, one-shot fetishes made comparatively easily and of considerably less impressive stature than fetishes. Talens are very much like anthropological fetishes — special, but special because they perform useful functions. Someone carrying a talen is simply well armed, if that.

Unlike talens, however, fetishes themselves are often fiendishly hard to create and require exhaustive effort on the part of the creator. While they may not be unique, neither are they common. Someone seeing those same sets of bells is likely seeing a set like that for the first time in their life. The onlooker is going to be curious and impressed by them purely because they are fetishes. Making a fetish is proof of skill and commands respect, and carrying a fetish that was handed down from a mentor or parent also draws admiration because someone who was impressive enough to own such a fetish entrusted you with it. Klaives (and to a lesser extent other fetish weapons) are the most pronounced aspect of this in Garou culture. A klaive worn on a Garou's hip causes others to give them a wide berth — partially because of what the weapon can do, partly because of what it suggests about the wielder, but mostly because it is a *klaive*, one of the most important items of the Garou culture. Every fetish weapon among werewolves has a name, and likewise every fetish weapon (and most fetishes, period) has a story behind it. At the extreme end of the mythological side of fetishes are legendary fetishes, whose story is at least as, if not more, important to the fetish as what it actually does.

The Pact

At the heart of the concept of the fetish in Werewolf is the ancient Pact between the Changing Breeds and the spirits. Just as the spirits agreed to empower the shapeshifters' rites if properly performed, the spirits also agreed to enter into material shells in order to serve their wielders. What makes this agreement so important, though, is that it isn't a one-sided affair. The oldest rule of



spirit negotiations is that nothing is free; a shapeshifter must offer something in return in order to gain a fetish of any power.

Similarly, the Pact is between spirits and shapeshifters — it does not include humanity. Thus, a spirit is under no obligation to respond to a Rite of Summoning or the Rite of the Fetish performed by anyone other than a shapeshifter, and spirits are notorious for not doing anything that they are not obligated to do by nature or pact. To many shapeshifters, the privilege of being included the Pact is a huge point of pride, and honor demands that they repay that privilege by treating their spirit allies — in fetish form or no — properly. If a werewolf refuses to let a non-Garou ally so much as touch a fetish of his, it might not be simple selfishness that drives him to do so. It may be a mixture of pragmatic diplomacy and religious belief that compels him to take his fetish tools so seriously.

So yes, the Garou (and most of the Fera) tend to take their fetishes very seriously. It's tactical good sense, it's spiritually important, and it's a matter of honor. It's why the Pact has endured as long as it has.

How to Use This Book

Hammer and Klaive takes a good, long look at the way that fetishes can be used in a chronicle, from the lowliest talen to the most legendary weapon. In particular, this book emphasizes guidelines and optional rules to help players and Storytellers design fetishes most appropriate to their chronicles. Let's face it — if this book was filled with nothing but new fetishes from the credits page to the back cover, it still wouldn't be enough fetishes to cover every game's needs from now until whenever. Somebody somewhere would still leaf through the book and find nothing that really caught their eye. The solution, then, is to try and detail the process of fetish creation and provide guidelines for assigning power levels — suddenly, the amount of fetishes this book can provide has jumped a lot closer to infinite.

That said, of course there are plenty of new fetishes in the book. Not every Storyteller or player has time to design something customized to the chronicle or a given character, and a list of sample fetishes does a lot to save preparation time and get to the actual roleplaying. So for those looking for some new trinkets to help on the battlefield or at the moot, there's plenty here to choose from.

The book itself is organized as follows:

Legends of the Garou: The First Klaive is a Silver Fang legend of the first Klaive and fetish ever created by the Garou in the most unlikely and tragic of circum-

Destroying Fetishes

Since none of the chapters is an immediately obvious place to ask this question, we'll ask it here — What happens when a fetish is destroyed? What happens when a klaive breaks, or a harmony flute is snapped in two?

Well, the canon answer is that the spirit basically departs, freed at last. If the fetish is destroyed in the physical world, there might be a small pulse of power or emanation of quickly dying light, or perhaps some other token of the departing spirit — for instance, a bird-spirit may leave a single feather behind. If the fetish is destroyed while the Umbra, the spirit appears next to the broken fetish, and can do what it likes from there (its Essence probably being at full from the long time spent in the fetish). Spirits that were bound against their will are almost certain to attack, unless their chance of surviving such an attack is clearly low. In any event, the spirit may resume its normal duties, although its plans may be slightly altered by the treatment it received in fetish form. Few spirits are above petty revenge, and even the basest might thank their former owner if they were treated well.

But since drama is often the name of the game in **Werewolf**, the Storyteller should feel free to have more dramatic events take place, particularly if an especially powerful fetish is destroyed. A broken grand klaive might explode into silver shrapnel, or a powerful Bane fetish might loose a very angry and largely insane Nexus Crawler. Just be careful not to rub it in too much; the loss of a beloved fetish is usually a powerful blow to a player, and only the worst and most selfish Garou deserve having the wound salted.

(Then again, nobody ever said the World of Darkness was fair....)

stances, told by a Fianna who hates the Silver Fangs and knows, unlike his packmate, the true value of a klaive.

Chapter One: Objects of Worship examines the fetish's role in Garou society, in regards to each tribe, how different auspices favor different fetishes, and the politics of owning and passing on fetishes. Fera societies are also discussed, and the diseased grasp of the Black Spiral Dancers' upon their holy tools is also touched upon.

Chapter Two: Born in Vulcan's Fires takes an in-depth look at the preparation that goes into the creation of a fetish, a process that can take years in some cases. This chapter also presents a set of optional rules for fetish creation, which the Storyteller and group may adapt if in the mood for a more drawn-out but detailed ruleset for fetish creation. Finally, Chapter Two touches on some more unusual sorts of fetish design.

Chapter Three: Pieces of Spirit contains a large number of sample fetishes for use in your own chronicles, or as an example of ways you could create your own fetishes. Fetishes for every tribe, auspice, breed, and even Changing Breed are provided, along with fetishes for the foul Black Spiral Dancers and the exotic hengeyokai.

Chapter Four: Power Embodied closes the book with a look at the most sacred and feared of all fetishes, those considered legendary. These fetishes are not just "more powerful" versions of normal fetishes, but are rather something entirely other and alien.

Additional Resources

Ethnography of Malinowski, edited by Michael W. Young. A lengthy discussion of African tribal culture.

Of particular value for these purposes is the chapter "Perils, Magic and Myth" which examines numerous magical practices with a heavy discussion of taboo, often in regards to material culture.

Magic and Religion by Andrew Lang likewise takes a strong look at the subject of taboo, although it is not as well linked to the subject of material culture.

The Encyclopedia of Religion, edited by Mircea Eliade. Not only is this a fine resource for a whole host of issues in *Werewolf*, but volume 5 contains a fantastic section on the topic of fetishes, with extensive discussion of how they operate within societies.

The Ultimate Encyclopedia of Mythology by Arthur Cotterell and Rachel Storm. Yeah, it's a coffee table book. It's also an excellent coffee table book filled with many, many mythological figures and objects from six different geographical locations. Better yet, it's filled to the brim with great pictures of statues and artifacts and pictures of weapons being hurled about in great wars. If you want visual or mythical inspiration, this is a great place to go. Not a few fetishes in Chapter Three were inspired by the pictures and words in this book.





Chapter One: Objects of Worship

*Natives who beat drums to drive off evil spirits are
objects of scorn to smart Americans who blow horns to
break up traffic jams.*

— Mary Ellen Kelly

The Culture of Fetishes

How do fetishes work in Garou society?

Garou society is complex. At the most basic level, it is divided into three parts: homid, lupus and metis. Each of these three groups is divided along the five lines of auspices, and then further along another twelve tribal lines. All of these groups are scattered across the world and further influenced by the cultures in which they settle.

How does a fetish work in Garou society? The answer depends entirely on the question — *which* Garou society?

The Fetish in Traditional Ciaron Septs

Within the traditional, non-urban sept, the fetish is two things. First, it is an emblem of the pact between Garou and the spirits of Gaia, an ally that has given up its freedom in order to provide a werewolf with a new tool or weapon. Many Garou consider fetishes to be entities in their own right, no longer quite as commu-

nicative or even as aware as the spirits that slumber within, but still living things in their own way.

But in a more social context, a fetish is in many ways an outright symbol of status. A Garou that carries a fetish with him carries his renown at his side. At the most basic level, possession of a fetish signifies one as honorable — he's kept a working relationship with the spirit within the fetish. (It is, of course, possible to hide an abusive side within any society, and some Garou seen as honorable may in fact 'work' with their fetish through threats behind closed doors. However, considering how often werewolves are placed in life-threatening situations, it is not wise to attempt such a course of action. For example, if treated badly enough, a klaive could refuse to bite a foe they feel might treat their 'spoils of war' better....)

Depending on the stories surrounding the fetish, such visible badges of renown may be even greater. Even a minor fetish liberated from powerful enemies causes others who see it to recall the glorious story of

its liberation. ("Is that what I think it is?" "Yes.") A Theurge who carries with her a fetish she created shows her wisdom every second it can be seen.

In short, a fetish is a visible, tangible symbol of the values the Garou hold in the highest esteem, and without such reminders, even an adren or an athro can be occasionally overlooked. (Until, of course, they choose to remind the overlooking individual of *why* they are held in such high regard....) In fact, often those of such high rank are held in suspicion. If they really are so wise, why haven't they bound a friendly spirit to assist them in fetish form yet? If so glorious, why hasn't one been taken in battle? If so honorable, why can't they even handle a friendship with a small spirit?

The inverse of this is also true, however. Young werewolves who do own fetishes can also be viewed with suspicion. Fetishes are rare and great things, can they really be trusted to such young pups? Even when such ownership is seen as right and traditional (for example, if the fetish was left to the younger werewolf as an inheritance) a young Garou with a fetish is often seen a bomb waiting to go off. How long will it be until, in a fit of Rage, they break it on the nearest large rock, and destroy it forever? Or worse, sink it into another werewolf's neck? Among werewolves, both of these are real possibilities among even the most levelheaded and intelligent members of their society. Rage is Rage, and the young haven't had as much experience learning to live with the fire in their hearts.

But however reasonable these reservations may be, they don't prevent fetishes often acting as a wedge between the old and the young within the sept. Nor is this unspoken tension helped by the fact that fetishes often allow their owners to accrue power within the sept. It is not frowned upon in most septs to lend a fetish to another Garou; after all, if that other Garou needs it, shouldn't they have it? As a result, the owner of an in-demand fetish can quickly have half a dozen favors owed to him by various members of the sept.

And while this works for both young and old alike, the fact that older Garou are considered to have a greater claim on fetishes, and simply more fetishes, means that their very existence tends to place power in the hands of elder werewolves. (The tenet of the Litany declaring "The First Share of the Kill for the Greatest in Station" doesn't help one bit.) Some young werewolves beat the system, of course, and almost every Theurge goes through a stage of feverishly trying to create a fetish to legitimize himself in the eyes of his peers and superiors. Some go the other extreme, even resenting the fact that fetishes exist. Most, however, simply look for their chance to earn one for themselves.

The Fetish in Urban Septs

Much of this also is true for the "Urrah," as well. After all, they also obey the Litany and possess the social strata of elders and cubs. However, the influence of the human culture that surrounds them also works far more powerfully upon them than the more distanced wilderness septs. This produces unusual variations based on local culture and beliefs. For example, within societies with an abundance of material ritual and ceremony (particularly religious ceremony) fetishes are often used in Rituals, even those in which the fetish has little connection. For example, a cup bound with a water spirit may find itself integrated into a Rite of Reawakening. Is there a particular reason or need for it to be there? No, but the connection between water, fertility and rebirth could provide enough context for its inclusion.

Also, while the general effects of fetishes remain true as in traditional septs, often the effects are somewhat dampened by their surroundings. A decorated bone that kills whoever it is pointed at is much more impressive when you can't buy a rough equivalent at the gun store down the road. Fetishes are less omnipresent — one can't walk openly down the main drag of town displaying a massive silver blade, and even less conspicuous fetishes are prone to drawing unwanted attention from those who know exactly what to look for. For all that many werewolves are fond of calling urban Garou nothing but materialistic monkeys, most of the time city wolves simply can't be as material as their wilderness cousins, lest such tools also become material evidence.

Which isn't to say that fetishes aren't beloved by the wolves of the city — far from it! Even so, the urban Garou's fetishes tend to be made with an eye for practicality and stealth. A klaive made by a wilderness Garou will tend to be wide, highly polished and decorated with beads and leather. One produced for the city often boasts a thinner blade, is worn inside a sheath, and is only brought out in the strictest confidence.

As a result, while fetishes do act as a status symbol within urban septs as well, they are ultimately less important than what you've done. And frequently, what you've done recently — modern society breeds ever so short attention spans. Besides which, these days the Garou can't afford to have anyone rest on his laurels.

Human Religion and Fetish Design

One aspect of urban-designed fetishes is that a surprisingly large number of them tend to be designed with human religious beliefs in mind. This happens for multiple reasons.

The first of these is camouflage. Objects disguised as ordinary tools or everyday items do not draw nearly so much suspicion, and if crafted well can pass the closest of mundane inspections without anything amiss. After all, it's not the object that is important, but the spirit inside it. So a set of Sanctuary Chimes may have the glyphs of Gaia and Luna hidden among fish designs and crosses. If the spirit does not object, no harm is done, and the fetish passes inspection much more easily. Garou often take advantage of the human tendency to focus on symbols they recognize before seeing ones they don't.

However, there are other, more personal reasons for doing such. Homid Garou, in particular, don't forget everything they learned in their human childhood. There are quite a few werewolves who take the spiritual faith of their human life and integrate it with Gaianism, figuring out for themselves where the gods or angels of their human religion fit into the stories of Gaia the Mother. This blend of human and werewolf religion provides the context for "holy objects," and therefore fetishes; more than one homid has created a Gaian rosary or prayer mat fetish. This practice is generally condoned, as long as the werewolf in question doesn't openly state that the god(s) of his human faith supercede Gaia in importance. Thus, fetishes in

the form of artifacts of human religion are accepted to some degree in most urban and many rural septs, with the unspoken assumption (which may or may not be true) that Gaia still comes first in the heart and mind of the fetish's owner. Don't ask, don't tell.

Taboo

A smart werewolf should never lose sight of the fact that fetishes are much more than ritual objects, they are spirits embodied within the physical world. Nor are the spirits powerless to remind the Garou of this, as many spirits demand taboos placed upon the fetish.

Taboos are rarely complex; in fact, they're most often exceedingly simple bans upon certain ways of using the fetish. Common examples would be "Only Ahroun may hold the fetish," "No woman who sees the fetish should be allowed to live," or "The fetish may never be used in winter." If the taboo is broken, then dire consequences will result, but what those dire consequences are depends upon what the spirit is capable of delivering. A minor Gaffling might merely refuse to activate the fetish without serious persuasion (increasing the difficulty or Gnosis cost of activation), which happens fairly regularly where lesser fetishes are concerned. Other, more powerful spirits may be able to



deliver their wrath more powerfully, however. A spirit of fire may set alight whatever it touches from that point forward, destroying much of the caern. The actual fetish can also affect the result; for instance, some sound-based fetishes are capable of summoning other spirits to attack or persecute the person who broke the taboo.

Any taboos that govern a fetish are laid during the Rite of the Fetish. They are the result of a deliberate agreement between both the Garou creating the fetish and the spirit entering it. Many spirits tend to be fond of demanding a taboo but not specifying a particular ban, forcing the Garou to state the terms of the bargain. As a result, cultural biases often play into what sorts of taboos fetishes tend to have. Someone from a highly patriarchal society may suggest the above example requiring women's deaths, but it's all but impossible that a Black Fury would. Other spirits, in particular more powerful ones, are more aggressive and make their terms very explicit. It's their way, or the highway.

Some fetishes do have more than one taboo, though this is rare and either the mark of a very powerful fetish or a rather incompetent fetish-maker. Likewise those with no taboos tend to be either weak or made by masters of fetish creation with a deft touch for negotiating with spirits.

Why do spirits make such stringent demands? Because it forces the Garou to pay attention to them and see the fetish as more than just "a useful tool." It reinforces the spirit's personality within its physical embodiment, and (as some Glass Walkers put it) allows them an escape clause should they be horribly neglected.

[**Storyteller's note:** Fetishes purchased via the Fetish Background at character creation should probably not come with taboos, or if they do, the taboos should be relatively easy to maintain; the player is spending valuable freebie points on an object that could be lost forever (and the points with it). If the fetish appears not to be worth the points, the characters won't spend points on the Background, which isn't necessarily desirable. As a general rule, there are two reasons to use taboos on fetishes purchased at character creation. The first is if a character wishes to purchase a fetish that might give them a powerful edge (klaives are excellent examples), and the reasoning for why their character would possess it are sound. Some potent taboos will help keep the character from dominating the game with his uber-fetish, while still allowing the player to use the fetish regularly. The second scenario, of course, is if your players enjoy rising to a roleplaying challenge, and welcome the extra adversity. Good for them!]

Talens

Talens occupy an unusual zone in Garou society. You rarely ever find a taboo attached to a talen, they're almost never named and are treated far more like simple tools than fetishes are. Part of this is the comparative rarity of the two. Talens are far easier to make and therefore more common than fetishes. While a Garou is lucky to have a klaive, it isn't so extraordinary to have five Bane arrows. This doesn't mean that talens are readily available — not every sept will have someone armed with Bane arrows, much less multiple Garou — but those that have one talen tend to have several. Finally, the spirit within the talen tends to have less trouble with such rough treatment than one held within a fetish would be — after all, one quick job and then the deal is off, right?

Not always.

The trap of treating a spirit, a creature with personality and thought, as a tool is always treacherous, even on a short-term deal. The Pact or no, a spirit is more than capable of turning upon the Garou and considering that all agreements end once a spirit is released from the talen, it's just as well that very few spirits in talens are very powerful.

However, there are some exceptions to that rule. And when a talen breaks one rule, it tends to break all the rules. Though exceptionally rare, some talens are created with exceptionally powerful properties. These one-of-a-kind talens are never used except in (sometimes quite literally) earth-shattering situations, with their power more rumored than truly known. Most commonly they are handed down from elder to cub throughout the generations, are named, and any Garou who would own one is both respected and feared. After all, whoever carries it is surely fated, in these last days, to actually use it...

But other than these rare exceptions, talens hardly carry the social mystique fetishes do. In fact, their quick and dirty nature sometimes carries with it a certain disrespect and shame rather than honor. Of course, not all Garou care overly much for what those who would judge them on such a flimsy basis think, and take a perverse pride in having many tricky talens. Indeed, a well-rounded collection of talens is much less predictable than a fetish.

Receiving a Fetish (And Giving One Away)

The death of a fetish owner always creates a dilemma for a sept. Should the spirit, having done great service to the fallen warrior, be released in thanks (or in fear of its retribution)? Or are fetishes too valuable and precious to give up, and should they be

passed on to others in need? Some tribes have firm opinions on the matter (as discussed above,) but in most tribes, the decision varies from sept to sept, and sometimes from fetish to fetish.

Numerous factors influence such decisions. The first and most important of these is usually precedent and tradition. A sept that has always passed down fetishes in a certain way is highly unlikely to change this for any given fetish. Obviously, the more incredible the fetish, the more likely tradition will be overturned to make allowances in either direction. Any changes are almost always decided by elders, so the common sense, pride, and wisdom of the elders also determines how likely it is that a sept will break with tradition.

Scarcity and enemies become other prominent factors in such decisions. A sept with few enemies but several capable Theurges and other fetish-makers is far more likely to turn loose the spirits from fetishes once their master has died, simply because they can reasonably expect to craft a replacement as the need arises. By contrast, a sept whose only remaining Theurge died in the last attack is going to hold onto every single fetish regardless of what promises were made, because every little edge they can bring to bear is a hope of not being utterly exterminated. Unsurprisingly, as Gaia's breaths grow more ragged and shallow, more and more septs turn to passing on their fetishes in this way.

The location of the sept and the surrounding human culture also often influences the decision considerably. The Get of Fenris sept in the deep wilderness is more likely to turn free the spirits in fetishes, because there's not a surrounding material culture informing them of the value of owning things and a strong presence of the spirit world in the area of a lower Gauntlet. But when the exact same Garou live within driving distance of a town, the Kinfolk begin traveling there and bring back a materialistic human culture that can seep into a sept, informing decisions toward keeping fetishes. The spirits, hampered by a stronger Gauntlet, are restricted in their shows of wrath, cementing the policy of inheritance. Of course, exceptions can exist and some human societies may even further encourage the release of spirits!

Neither choice is necessarily "better," nor is either "good" or "bad." In one sense, releasing spirits is more honest and equitable. A spirit gives up much to help the Garou by becoming a fetish, and releasing it is not only fair, it helps keep peace with the spirits both within and surrounding a caern. This spiritual goodwill can be a crucial advantage in some cases, for example, during any assault laid by Banes. On the other hand, these aren't fair times — the Apocalypse is happening now, and if the Garou don't take every

weapon they have now, there may not be any spirits to be fair to in a decade. Besides which, in all but a few cases the spirit never agreed to be within the fetish until the maker's death, they agreed to be in the fetish, period. In addition, passing down fetishes allows younger Garou access to them more easily, teaches such young werewolves proper deference to the spirits, and takes power out of the hands of the Theurges and distributes it more evenly.

Which also raises the other question — if it is agreed to pass down the fetish, then who does it fall to? Some argue that the Litany would suggest it should fall to the next highest renowned elder, by law of "The First Share of the Kill to the Highest in Station." (This is a rare argument, as few believe that the Litany's definition of "kill" applies to fallen heroes.) But unless the fetish is unusually powerful, or the older werewolves particularly greedy and political, most septs pass their fetishes down to the younger among them. This is rarely done without some supervision; the issue of trust is still a factor. But there's less worry about passing down an existing fetish to a young werewolf than letting them go and make their own. At least they know that a professional made this fetish, and if nothing else, at least they know what might go wrong with this one. Giving fetishes to younger Garou lets them grow up with it, form a greater bond with it, and after a few years, they become better with it than any elder could be.

Choosing the right person to receive a fetish is usually influenced by the wishes of the deceased, of course (whether those wishes are presumed or known). Those tribes that care about maintaining bloodlines (specifically, those that can purchase Pure Breed, and the Silver Fangs in particular) usually take blood relations into account; if the fallen werewolf had a Garou child, grandchild or other relation, the fetish often passes along that family line. If the fallen Garou had a particular protégé of note, either a star pupil or more of a philosophical heir, the young one in question may be the perfect recipient for his mentor's heirloom. Certainly the fetish will be given to the sort of young werewolf that can be trusted to use it properly; a fetish weapon is generally more likely to be passed to an Ahroun or Galliard than a Theurge or Ragabash, for instance. Ideally, the fetish will go to a wielder that will honor both the fallen hero and the spirit within; circumstances may often be less than ideal, but the Garou can at least try.

Breed Attitudes

Homid

The largest group in current werewolf society is also a disproportionately large number of fetish users. Just as

tools are primarily a human institution, so are fetishes commonly a homid institution. This is partly straight biology (lupus grow up without the opposable thumbs necessary for most tool use), but it's largely cultural. After all, a lupus Garou can easily shift to Homid, Glabro or Crinos to use a tool or (with somewhat more difficulty) just shift their paws into hands. It's the familiarity with tools, rather than the ease of using them, that makes fetishes primarily the domain of homid Garou.

As a result, fetishes created by homids tend to be the most "standard" fetishes. Homids are the Garou most likely to believe in the status of owning a fetish, and take the concept the most seriously. If a homid is going to make a fetish designed to hurt someone, he will bind a spirit of War into a blade or a gun. There's rarely a profound disparity between what a tool is meant to do and what it will do when turned into a fetish.

It is, of course, somewhat ironic that homids make and use the most fetishes given that their low innate Gnosis makes them the least proficient in using them.

Metis

Metis tend to have a surprisingly low number of fetishes. Though they are perhaps the Garou most familiar with the spirits and fetish culture, having been immersed in it since birth, their pariah status means that they are the least likely to be given one in any circumstances. For a metis, owning a fetish almost always means making it yourself, and not all spirits are willing to deal with a creature cursed by Gaia, either.

That said, not every spirit is unwilling to deal with metis. Frequently, the deformed breed can be the most humble and many spirits find them the most approachable. And all that knowledge of Garou society, spirits and fetishes does make itself manifest in a metis-made fetish. Metis who pay attention to those around them know all the tricks of dealing with spirits from a very young age and thus can coax more powerful spirits into fetishes in exchange for less. They have ample Gnosis and are quite capable of handling fetishes with ease. In a few cases, metis have earned much Wisdom as master fetish creators, and metis fetishes are very distinctive. Since they grow up with both opposable thumbs and familiar instinctual thinking, their fetishes are often less literal and wildly diverse. They know it's not what the spirit is bound in that makes a fetish, but what spirit you bind in the object. A metis may well bind a spirit of war and a spirit of iron into a large oak leaf, creating a razor-sharp, hardened blade that few would consider dangerous until it's embedded in their body.

Lupus

Despite their high Gnosis, lupus employ fetishes the least of the three breeds. There's simply not the cultural

background to be familiar with the concept nearly as much as homids and metis are, so they start learning about them on the wrong paw to begin with. Even when they do get their heads around the notion, their own biology cheats them — in breed form, almost every tool is useless. While some lupus do their best to get around this by creating fetishes that can be held and used in their jaws, for the most part this is uncommon.

Which doesn't mean that lupus ignore fetishes. Not at all, but they tend to use them less often and have less use for any fetishes that aren't immediately usable in Crinos form, which most commonly means weapons. In these cases, the fetishes they most commonly employ are either klaives, or the traditional weapon of the tribe they belong to. The other exception is the fetish that can be worn in all forms, from necklaces or earrings of bear's teeth to the gun barrel wrapped around Storm-Eye's forearm.

When lupus Garou make fetishes, they tend to be highly abstract but within a limited range. Scar fetishes are a popular choice, as they can be easily used in any form and are more easily related to than tool based fetishes.

Auspice Variations

Ragabash

The Questioner caste, more than any other, loves talens. A trick is only ever good once, if it's done right; since after that no one should fall for it again. (If they keep falling for it, no one's learning anything and the Ragabash haven't done their job properly at all.) In addition, a wide diversity of useful tools gives them a greater scope in their ability to effectively question a wider number of aspects in Garou culture.

While one might suspect the Ragabash of favoring stealthy fetishes like Phoebe's Veil or Nightshade, in fact it is rare that Ragabash ever use such things. The masters of stealth in Garou society rarely need the outside help that such fetishes provide. They can handle not being seen, so what they often use fetishes for is the opposite — making bright, gaudy shows to highlight their humiliation of the real fools.

Where Ragabash do value stealth is in the actual design of the fetish itself. If they create fetishes, the actual fetish is often designed in dark colors and is easily concealed.

Theurge

Almost the archetypal fetish user, a Theurge may well have any type of fetish. Weapons, fetish drums, no matter what the fetish is, the Theurge is expected to be the one to make it. As the auspice considered the rightful creators of fetishes, Theurges can often

wield considerable power within *septs*, particularly within those with very strict *auspice* roles. In most, however, there's not overwhelming disdain for non-Theurges learning the Rite of the Fetish — as a one-person rite, it's considerably difficult to police anyway, and most Philodox hardly find it worth the time. Every fetish, after all, strengthens Gaia's cause. The majority of fetishes still come from Theurges, but not all by any means.

Theurges tend to find two sorts of fetishes useful. The first (and most obvious) are any fetishes that involve dealing with spirits directly, such as Spirit Tracers, Baneskins or Bane arrows. Even though all Theurges should be capable of such dealings without fetishes, spirits are diverse and unusual enough that every extra option helps.

However, fetish weapons also enjoy great popularity among Theurges, particularly ones capable of doing great damage or pain in a short amount of time. While no werewolf is ever defenseless, Theurges are the most common "support" member of a pack, courtesy of Gifts like Mother's Touch and Command Spirit. Since they frequently have duties in battle that aren't direct translations of "Kill the bastards," they often have an increased need to put an enemy down in the shortest time possible.

As Theurges create more fetishes than any other *auspice*, they set the standard for fetish design rather than deviate from it. Theurges make fetishes however they damn well feel like, and the other Garou imitate them.

Philodox

Young cubs often see the werewolves with the biggest, flashiest and most decorated fetishes and immediately assume they're Ahroun. Those cubs are wrong, of course. Many Ahroun have little need for stealth, certainly, but they also don't have nearly as much need to stamp their authority on a scene by mere dint of their presence. Like a sheriff's badge, the fetish bestows authority upon its owner, and no *auspice* makes better use of that than the Philodox. When the *sept's* lawkeeper bears a *klaive's* legend with her, people tend to listen.

As such, Philodox fetishes tend to be very simple in design. Clearly visible glyphs proclaim the fetish's name and story in broad, simple terms. Philodox don't need a troublemaker to sit down and learn the detailed legend behind a fetish; they need them to take one look, realize exactly what this guy is carrying, sit down and shut up. Beads and other decorations are also highly popular, anything that draws attention to it works for them.

Weapons are, without a doubt, the most popular fetish for a Philodox, preferably large ones. Harmony flutes are another fetish popular with this *auspice*, for fairly obvious reasons.

Galliard

Almost the inverse of the Philodox, Galliard fetishes tend to be remarkably complex and in many ways tend to be the most beautiful. As the keepers of history, Galliards tend to carve their fetishes with endless amounts of tiny glyphs, and well made ones are stunningly intricate. For this *auspice*, a fetish is a wonderful thing: a firm connection with the past. A rite can have been first performed in time immemorial, but the performers today were never there. A fetish, by contrast, is a physical part of history, and brings its history with it to the modern world.

While any type of fetish would be suitable for a Galliard, these designs mean that nearly all Galliard fetishes tend to be large as is feasible. In addition, any musical fetishes (such as fetish drums) are often considered to be within the *auspice's* particular territory.

Ahroun

Unsurprisingly, there are many Ahroun who carry fetish weapons. More surprisingly, they're less common than among the other *auspices*. In much the same way that Ragabash are skilled with stealth enough to not need help in such areas, Ahroun tend to be more than capable of ripping folks limb from limb without requiring a *klaive*. Those Ahroun that do carry fetish weapons most commonly do so from a sense of tradition. As the chosen warriors from within Gaia's chosen warriors, they damn well should have a potent weapon handy! Hence, it is relatively rare for Ahroun to carry small fetish weaponry; most Ahroun prefer the large and impressive. Those who do favor smaller and more subtle fetish weapons are those that prefer a more tactical, subtle approach to their art of war.

The more practical Ahroun, however, choose the very same fetishes you'd expect most Ragabash to — Phoebe's Veil, Nightshade and other stealth aids. The arts of stealth can be vitally important to Gaia's warriors, and smart Ahroun quickly come to appreciate help in such areas. Anything that helps locate specific enemies, such as spirit tracers and Wyrn scales, is also very popular.

Tribal Attitudes

Black Furies

Black Fury fetishes are some of the most elegant and simple throughout the Garou Nation. Pursuing the complicated and intricate is a hallmark of the Namer (Weaver), and the staunchest defenders of the

Wyld prefer their fetishes to mirror the Wyld's own ways. As a result, fetishes are often left as close to nature as can be done — Nature keeps her own intricate mysteries, and the Furies are not nearly so arrogant as to assume they can do better. However, those fetishes that are clearly made on the forge or potter's wheel are typically designed to be function and aesthetically pleasing in equal measure; an amphora or labrys fetish is often a work of art in its own right.

One curious habit among the Furies is the practice of binding two or even three spirits of the same kind into the same fetish. While this has no demonstrated benefit above binding a single spirit of the same power, such multi-spirit fetishes have been with the tribe since before they can remember. Younger Theurges sometimes argue that single-spirit fetishes are the domain of men; Women are plural rather than singular. Older and wiser women observe that such arguments are the product of very recent feminist thought, and suggest they look deeper for the true reasons.

Taboos in Black Fury fetishes often relate to the three age roles of maiden, mother and crone. Most commonly the spirit request to be only handled by crones, though some also go the other way and demand to only be held by maidens or mothers.

Bone Gnawers

Only one word can be used to describe Bone Gnawer fetishes: quirky. Not eclectic, nor even strange, but quirky. This doesn't suggest they're meaningless, in fact the very opposite is true. The Bone Gnawers find delight in taking the forgotten and once-meaningful and then re-imbuing it with meaning (and a spirit in the process.) An old discarded toy, an old thrown-away tumbler with some faded cultural icon — these are the things the Bone Gnawers love to take and make their own.

They may not be as elegant as a Black Fury fetish nor as proud as a Silver Fang's, but they work. And to the Bone Gnawers, that's all that counts.

Children of Gaia

One of the profound ironies in the tribe of unity is how fractured and varied each Child of Gaia sept tends to be. Their emphasis on tolerance for difference means that each sept interprets culture and cultural rules differently, and that includes the material culture.

The most liberal septs embrace a communal attitude to fetishes, keeping them in the trust of the elders and giving them to anyone that asks. While some of these communities have enjoyed success, more find the situation becomes unworkable quickly. Merely being loaned is an offense to many spirits — a society dedi-

cated to such sharing had better include a lot of rites to praise their fetishes if they want to keep them happy.

In other septs, Children of Gaia make fetishes into a symbol of growth for their warriors. Frequently, fetishes are made to reward those who advance in rank. A condition of gaining the rank involves finding someone worthy of their old fetishes, and then making convincing the spirits to go along willingly to new owners. In so doing, a bond of unity is created not only between individual Garou, but also between werewolves and spirits. Of course, such a policy is a costly one in terms of spiritual resources, so only the most privileged septs manage to deliver on this ideal.

Fianna

The holy weapon has a great amount of significance among the Fianna. Fetish weapons are considered supremely personal; more common than any other taboo among the Fianna is the simple: "No one shall touch me save he who I am for." The tribe is famous for hurling fetishes into lakes or from cliffs, or breaking them and telling the spirit within to flee — anything rather than let their blade fall into the hands of another warrior. Two glyphs are present on every almost Fianna fetish weapon; the name of the fetish and the name of the owner. Though not quite as stringent as fetish weapons, other fetishes likewise tend to be temporary. Traditionally, such fetishes last exactly a century to the day, and then the spirit is released.

A few rare fetishes are passed down from elder to cub, but these rare few make the term "powerful" an understatement. Such fetishes are usually given the names of Celtic gods or goddesses, though some Americans have taken to giving them the names of figures from American folklore, much to the anger of traditionalists; a British *klaive* may be Camma's Tearful Eye, an American battle ax might be Bunyan's Mighty Blade. Since passing down a fetish likely breaks a taboo, such inheritance is always turbulent and never easy.

In addition, no other tribe makes such pointedly flamboyant fetishes. As far as the Fianna are concerned, if the blade doesn't have a whole set of intricate carvings and the hilt isn't adorned with jewels or gold, then it's not worth doing in the first place. This is less true of urban septs, but even there the Fianna simply aren't known for being subdued. A fetish should be a work of art as tribute to the spirit within, and the Fianna have strong opinions about art.

Get of Fenris

The Norse culture was one of expert craftsmen, and the Get of Fenris reflect that tradition proudly. Get fetishes are almost always handcrafted. The strong trust between members of the tribe (after all, if they're

Fenrir and still alive, then they're hardy enough to be trusted) also means that they frequently make fetishes communally. One werewolf will work carpentry, another will cast the metal, and the third will perform the actual Rite of the Fetish. The children of Fenris never simply create a fetish hammer; they create an excellent hammer in its own right, and then bind the spirit into it. Unsurprisingly, they're a tribe that gets spirits to agree to being bound easily.

Surprisingly, weapons aren't nearly so common throughout the tribe as one might think. A werewolf should be able to show strength in any situation, the tribe reasons, and being dependent upon any single weapon is a sign of weakness. The tribe has a highly material culture with many fetishes, but the majority of them are non-weapons.

Glass Walkers

Glass Walker fetishes are strange indeed. While they have a good number of traditionally designed fetishes, they accord greater respect to more complex and unusual designs. In some ways, they treat their fetishes more like elegant machines than holy relics. A great Glass Walker klaive may have a hilt imbued with a spider-spirit, to spin a web so that it never slips from

their hand, and a Rage-spirit in the blade to lend the weapon more damaging power.

Even more alien to the other tribes is the use the Glass Walkers make of modern machinery. While most Garou would balk at the thought of a fetish pistol, the Glass Walkers hold such weapons in higher regard than any sword. Stranger still are bionic cyberfetishes or computer program fetishes (dubbed "Software" by some Glass Walker with a clearly defective sense of humor). To most tribes, treating fetishes with such irreverence borders on blasphemy, but to the most adaptable of tribes, the times are a-changing. New tools are created, as are new spirits. Should not they be honored, too?

Red Talons

As the tribe of wolves, fetishes take a vastly different role within Red Talon society than they do in the tribes primarily run by homids. There are barely any tool-form fetishes like those favored by every other tribe. Instead, two types of fetishes dominate within the tribe: scar fetishes, and stationary fetishes.

The latter type of fetish is almost unique to the Red Talons. Taking the form of rough artwork



(such as cave paintings or rocks, bones and sticks tied together) the fetish is placed in a location and activated. While left in place, the fetish continues to exert its affect over the area. Most only work while the Red Talon is within the region of the fetish, though some very powerful ones continue to work after the Red Talon has left. Such fetishes are frequently employed to protect caerns or other valuable places, particular the hunting and breeding ground of Kinfolk.

However, in the end the Talons have little use for fetishes. They have the least number of fetishes and even the least number of fetishes per werewolf in the Garou nation. Only the Stargazers have traditionally had less use for fetishes.

Shadow Lords

The Shadow Lords are many things, and pragmatic is one of them. In one particular tradition that goes back centuries, if not millennia, Shadow Lord cubs are told to encode their fetishes with designs that are meaningful only to them. Whenever a Lord makes a fetish properly (that is, within tribal tradition), she makes it from scratch. Every part is inscribed with glyphs. And then, afterwards, she makes two more but only binds the spirit into one. The other two dummies are always kept close to the actual fetish. Only the Shadow Lord that created it knows the code that tells which is the genuine fetish. Let the other tribes wallow in their myths of infallibility. The Shadow Lords know that nobody is beyond corruption, everyone can be compromised, and that no one is above suspicion.

While other tribes assume the Shadow Lords would be the most political septs in their fetish trading, this is in practice quite rare. Nobody lends anyone else a fetish, no one owes anyone else favors for them. The risk is simply too high.

Silent Striders

If it weren't for the Glass Walkers' interest in miniaturization, the Silent Striders would easily win the award for smallest fetishes. When you keep moving as much as they do, you've no choice but to travel light. With the exception of fetish walking sticks, Silent Strider fetishes are rarely anything bigger than one can fit within a backpack. For those rare cases a number of techniques are used. Some Striders are fond of using spears and so simply bind spirits into the spearhead. A shaft can be found as a shaft is needed.

Silent Striders have an unfortunately high number of lost fetishes. The curse that keeps them moving does not always wait for the most opportune moments, and a d'siah left at home to not draw attention in public (or be knocked from their hand in battle) cannot always be recovered later. Sometimes, the

Silent Striders must simply pass on word to their tribesmen where the fetish was last sighted. Curiously, the ghosts that chase the Striders are fond of taking such fetishes and keeping them in the tombs in which their bodies lie. Sometimes, a tomb raiding expedition really is a case of just "liberating" a few objects.

Silver Fangs

Which tribe has more fetishes than any other? The Silver Fangs. The sense of propriety and tradition throughout the tribe means that they rarely, if ever, release a spirit from a fetish, preferring instead to pass them down to their cubs. Nor are fetishes often lost to the tribe. Epic tales tell of Silver Fang heroes who venture into great peril to rescue the fetish stolen from the dead body of an ancestor or packmate. In some of these legends, that Garou likewise falls in his quest, and his child or packmate picks up the task. And this attitude brings great respect among the spirits for Silver Fang Theurges, and many practically beg to be enshrined forever within a Silver Fang klaive, ensuring a steady stream of new fetishes.

Since they take such pride in their fetishes, Silver Fangs often construct fitting cases or sheaths for their fetishes. Usually this casing is passed along with the fetish, and the first thing the inheritor is expected to do is properly inscribe their predecessor's tale upon the case. Since this can happen across many generations, the first Silver Fang to own the fetish tends to get bold, large tellings of their deeds, and each owner afterwards gets progressively smaller writing as space runs out. Few Silver Fangs see this as improper.

Uktena and Wendigo

The two Native American tribes are unique in that they record a particularly novel legend of the first fetish that is dissimilar to any of the European legends. According to this legend, fetishes are the bones of the Triat, shattered and fallen to Earth in their struggles against each other. When these first bones fell to the ground, the purest example of raw primordial spirit turned into material reality, the three brothers gathered them among themselves and sorted the bones between them. Each brother took responsibility for the care of one set of bone fragments. Uktena, the oldest and most careful of the brothers, took the Wyrms' bones for himself. Croatan took the bones of the Weaver, and Wendigo the bones of the Wyld. Over time, each brother learned how to make more of these bones themselves, and thus were fetishes born.

The Uktena don't only dabble in forcing Banes into their own fetishes, but they're the only tribe who'd dare on any large scale. Even fetishes with Wyld spirits tend to be soaked in blood and incorporate bone in

their design. By their legend, they have a mandate to do such, to protect the bones of the Wyrn and keep them from Gaia's enemies. Unsurprisingly, those who steal Uktena fetishes suffer especially horrible deaths.

Wendigo fetish-makers often go to extreme lengths, searching for weeks for the perfect wood for a bow, or on lengthy spirit quests to find just the right Wyld-spirit. To do less would be to forsake their duty. As such, fetishes are extremely precious within the Wendigo tribe and are nearly always heavily decorated. Even non-weapon fetishes are usually given names.

The Fera

One problem with the Pure Ones' legend, as with all the Garou legends of the first fetish, is that it implies that Garou are the only group that uses fetishes. This is clearly untrue. Every shifting breed employs fetishes to some degree, and much like the Garou, they each have a unique culture centered on them.

Ajaba

The years of persecution at the hands of the Simba have left the Ajaba with very little birthright of their own; most of their fetishes fell into werelion hands over the course of the two tribes' long war, and the werehyenas simply didn't have enough time to replace them all. At the same time, however, Ajaba warriors developed a particular attachment to their war fetishes, much as a band of guerillas might develop a fondness for their guns. The weapons that aided their survival received much honor from the Ajaba, and today the werehyenas are some of the most enthusiastic creators and wielders of fetish weapons of all the Changing Breeds.

Ananasi

My continued trek through the jungles of Singapore almost came to a horrible end recently, when I discovered a spiderweb of quite gargantuan proportions. Hanging from the very middle of this web was a single silver blade, which I instinctively knew had to be what my brethren called a "grand klaive," a blade of the holiest measures. Disregarding the obvious dangers, I climbed upon the web and toward the blade and was but an inch away when I had a pair of revelations. The first of these was that the blade, in fact, was a trap, employing spirits of greed to lure fools like me to their doom. The second revelation occurred when the web itself began to coil around my ankle, and I was struck that between the sword and the web, it was not the sword that was the fetish...

—Lin Zai-Shuo, Glass Walker Kinfolk adventurer

Fetish webs are a favorite of the Ananasi of all persuasions. The cost of making one as large as described above, however, is quite massive. Ananasi

must go on a food binge, both eating food and drinking blood in enormous quantities, in order to produce the energy needed to weave a web of the size that such an incredible creation demands. Further, a web of this size is obviously of less use in an urban environment than a wilderness one — although some enterprising spiders have created hideous web-filled basements for the unsuspecting to fall into. After spinning the web, the spider invites a spirit to empower it. Nearly every spirit that agrees makes his first demand a taboo, "No spirits will ever be caught in this web." The larger the web, the more powerful the spirit in it needs to be, and some favorite choices include wind-spirits (to create the warping tangle described above), pain-spirits (which turn being caught in the web into a torturous experience) and ocean-spirits. The ocean-spirits empower the most singular web fetishes, those that catch conversations from distances away, that the spider can hear by listening closely to the web.

Apart from web fetishes, the three varieties of Ananasi all make fetishes almost exclusively with the spirits of the Triat member they're allied with. Hatar almost always employ Banes, Kumoti employ a variety of Wyldlings, and Skein-spiders do what little work they do with pattern spiders and static spirits, such as those of stone or manmade materials. Kumoti have the largest fetish culture, with considerable praise being given to the makers of fetishes, while Skein-spiders tend to be the coolest toward the idea, generally shunning fetishes other than web fetishes, which are universally popular.

However, every so often a group of Skein-spiders come together in a group Rite of the Fetish, directed by an outside source that might be the Weaver, or instead may be Queen Ananasa. (They don't know themselves, though they always claim Queen Ananasa is their muse.) The Glass Walker Kleon Winston has turned up some disturbing evidence of a massive, intricately designed statue or machine hidden beneath New York, made by spiders. So far his sources for this are all in psychiatric wards of hospitals and are thus considered unreliable witnesses, but he's found three of them, which worries him.

Despite all the large statues and webs, the smallest of the Changing Breeds does not focus all its attention enormous fetishes. Some fetishes they create are incredibly small, designed to be employed by a single member of the Crawlerling form.

Bastet

The most curious of the Fera have a fetish culture that on the surface seems similar to that of the Garou. Fetishes are regarded as the personal property of the

Bastet owning them — hardly surprising given how individualistic the cats are — and the fetish is highly decorated and prized. But where the Garou see fetishes as spiritual artifacts, the Bastet see them as magical objects. Understanding the profound difference between the Garou and Bastet cultures is largely understanding the difference between the terms “magical” and the term “spiritual.”

This isn't as easy as it sounds, what was termed magic by later Europeans was religion to tribal societies. But spiritual implies a relationship between the ethereal other and the person, a partnership of sorts. By contrast, magical implies a locus of power around the user of that magic, rather than in the magic itself. For the Garou, the spirit in the fetish is a partner. The lesser partner in the relationship certainly, expected to obey the Garou at all times, but an individual with rights. If a Garou mistreats and neglects her fetish, it is expected that her elders will relieve her of it.

By contrast, no such relationship exists for the Bastet. The fetish is a tool. A very special and useful tool that should be properly cared for, but it's nonetheless just that. In fact, among some Bastet, there's even contempt for the spirit in the fetish: Why would anything worth respect enslave itself like such a spirit does? Not all Bastet think this way, of course — many and even most keep their fetishes clean and occasionally do favors for the spirit within the fetish, keeping it well maintained. But that is generally all such activity amounts to — proper maintenance. If they don't do this, that's just their poor choice, not a neglecting of their duties. Indeed, the general lack of uniqueness that fetishes are perceived to have among the Bastet can be seen in the way they happily “borrow” magical items from groups such as mages and the fae, and then treat them in exactly the same way as their fetishes.

Garou who manage to hear about this practice are generally appalled, but the Bastet observe it's just as easy for them to make a fetish as for the Garou. Obviously, the spirits don't mind. The Bastet don't mention that they tend to have an *awful* lot of cursed fetishes, but why would they? When a tool breaks, one simply discards it....

Corax

Gaia may create the living world in all its beauty and splendor, but she never felt it prudent to make everything beautiful, not even all the Fera. The Ratkin aren't designed to be pretty, nor are the Rokea, and of course, the Corax themselves possess possibly the most ugly, awkward war form known among the changers. That said, most Fera at least make their fetishes attractive, but not the Corax. Oh no, more ugly and grubby fetishes simply cannot be found than those the raven-folk create.

Admittedly, the Corax do make pretty fetishes as well, but many deliberately do the reverse. Fetishes are made from the most misshapen and banged-up materials possible for a fairly simple reason — Corax can become distracted by anything shiny. The prospect of becoming so distracted at a crucial moment (such as almost any time they'd employ a fetish), means that the dirtier the fetish, the better. Not only does this make the fetish nice and easy to use, but it also makes it inconspicuous and helps to stop other shiny-obsessed Corax from nicking the thing.

The problem this creates, however, is that most spirits wouldn't particularly want to be in a Corax fetish. (A few grimy little demons do quite like the digs, though....) The ravens get around this in a few ways.

First of all, Corax frequently barter information with spirits in exchange for service in a fetish. The ideal “mark” for a Corax is a spirit tied to a specific area but if removed wouldn't do permanent damage to that area. (An example might be a fire-spirit.) The spirits can't go and find the information themselves, but nothing overly destructive happens if they're bound into the fetish.

Secondly, Corax have developed a whole host of rituals regarding fetishes and proper respect. Most of these occur at daybreak, with the fetishes hung from the highest tree in the area while the Corax flies in specific patterns around it. However, some other ones do exist, primarily designed for more human or city-bound Corax for whom trees are a fond memory.

Third, the Corax are often fond of making fetishes for “newly hatched” Corax, asking any spirits that helped guard the nest to keep guarding the hatchling. Quite often, spirits can develop parental feelings for the kid, although this practice can often create fetishes with certain quirks. One Corax is known for, upon drawing her dagger, immediately whispering to it, “Yes, I'm sure!” She insists it won't let her use it until she says that.

And lastly, the wereravens have a reputation as forgiving taskmasters. Corax almost always attempt to free the spirit within a fetish before they die (traditionally by flying as high as possible and then rending it in their claws,) and are often generous in terms of Gnosis bribes and taboos. As a result, Corax do have a rich fetish culture.

A dirty, grubby, and ugly culture, maybe. But rich, nonetheless.

Gurahl

The bear-folk are a wounded people, and so is their fetish culture. As a result, there are practically no great fetishes of note left to the Gurahl.

Supposedly, before the War of Rage, the Gurahl had a fetish culture the equal of any other Breed. The bears' generous nature with spirits allowed them to make great weapons and devices of legend. But when the War of Rage came, and the Gurahl took the brunt of it, the vast majority of these fetishes were either stolen or destroyed. Worse yet, the makers of these fetishes were destroyed, and thus the knowledge of how to create them was lost.

And that knowledge has never been regained. The tiny population of Gurahl means that a werebear aspiring to create a fetish simply doesn't have the chance to find an elder with the knowledge necessary to receive proper guidance. The only options she might have are to wildly experiment (and thus have sporadic success at best) or learn what little she can from a Gurahl parent or grandparent, if she has one.

This latter option doesn't exist for all the bear-folk, of course. Not every cub has an older Gurahl in the family to turn to, and of those that do, not every elder knows anything about fetishes. But in cases where the Gurahl do know about fetishes and have a descendant to teach, usually the youngster simply doesn't have a choice. The elder Gurahl knows that if he doesn't teach it now, his knowledge of fetishes will die with him. As a result, there are lines of Gurahl "family fetishes," in which the father teaches his daughter who teaches her son the secrets of creating very specific fetishes.

Consequently, there are very few such things as a "typical" Gurahl fetish. An unusually warlike Gurahl sometime in the past might have taught his child how to create powerful weapons, and these weapons will continue to be made right down his family line, regardless of how warlike his children are. The only typical fetishes are ones that are of use to any Gurahl in any situation. These include any fetishes that can help to guard them during hibernation (such as sanctuary chimes) and those that aid their mission of healing and caretaking.

Mokolé

After the Gurahl, it was Gaia's Memory who perhaps suffered the most in the War of Rage. Targeted above the rest for extinction, the Mokolé were forced to run, and hide, and were decimated. But unlike the bears, the lizard-shifters had a crucial advantage that enabled them to keep a strong fetish culture: Mnesis. When the War of Rage broke out, the Mokolé elected to hide their fetishes rather than hold them. When a Gurahl died, the Garou found his fetishes and destroyed them all in a frenzy. When a Mokolé died, the Garou found nothing. But the Mokolé who followed after her death had her memories, and quickly found what the deceased had hidden.

The suspicious nature of the dragons has meant that the tradition of hiding fetishes continues to this day, more or less. This tradition has broken down somewhat, and many of the Dragon Breed now carry personal fetishes. Mokolé often create fetishes to serve a location after a famous historical event there. For

Where to Find Them?

Almost anywhere can be the location of a hidden Mokolé fetish — the shadowy nature of the Apocalypse war means that something as insignificant as a parking lot can be the place of a great battle, especially if one includes the Umbra as a potential vehicle for that battle. However, not every location is a great choice for hiding a fetish. Urban locations are generally very poor choices; the sheer flood of humanity in the cities makes detection highly probable if the weapon is left in the physical world. Meanwhile, the consequences most Mokolé face for entering the Umbra prohibit hiding the fetish there in most cases. (Although sometimes a dragon will risk quickly entering the Umbra, securing a proper hiding space, and getting out as quickly as possible.) As a result, nearly all of the hidden fetishes occur in the wilderness, and most of them usually have some clever trick designed to avoid any accidental discovery.

The Storyteller may choose to allow players to attempt to find a hidden fetish with a Mnesis roll, difficulty 9 Mnesis. This ability only works once per story, and it is up to the Storyteller to determine whether or not there would be a fetish nearby in the first place. After all, there aren't that many Mokolé fetishes out there. Successes on the Mnesis roll must be divided between the power of the fetish found and the speed in which it can be found. With only one success, the fetish takes five turns to locate and is only level one. Each additional success can either raise the level of the fetish by one, or it can lower the number of turns needed to find it by one (at the Storyteller's discretion).

Once the fetish's level has been determined, the Storyteller may permit the player to choose any appropriate fetish from published materials. The player should also determine why this fetish was left here, and what great event it symbolizes.

But remember that this rule effectively makes Mnesis two Backgrounds in one; if it fulfills all the duties of regular Mnesis and is a source of free fetishes, it's rather unbalanced for the cost. Use this aspect sparingly, if you choose to use it at all.

example, if a massacre of Fera (though rarely Garou) were to occur in a swamp, then a Mokolé might create a weapon to commemorate this and leave it hidden there. These fetishes are then brought forward by later dragons to more powerfully illustrate the story of the area (the Gumagan combine this with traditional song line storytelling to amazing effect). They also occasionally find practical use.

Once a fetish has been used for either storytelling or practical purposes, the Mokolé is bound to replace it carefully and hide it once more. If they are unable to do so immediately, it is acceptable to take it for safekeeping until a later date when it may be properly hidden again, but otherwise taking a fetish from its proper location is cause for a terrible loss of Renown and probably even worse punishment. Such offenders are almost always caught as well, since any Mokolé trying to find the stolen fetish is going to remember it being stolen via the offender's own memory. Since all Mokolé know this, and few would betray their brothers in such a way, it is extremely rare that these fetishes are stolen by one of their own.

Nagah

The vast majority of the Garou and other Fera think the snake-shifters dead. But the spirits know better. They know the Nagah still live. And they won't have anything to do with them.

According to their legends, in the earliest days only Luna and the High Dragons known as the Wani would deign to bless the Nagah, and this turn of events has stayed true ever since. Only the servants of the Wani, Lunes and elementals aligned with the auspice of the creator will ever even agree to consider being bound into a Nagah fetish, and Lunes are notoriously flighty creatures who rarely empower fetishes in the first place. As a result, the Nagah have a distinct shortage of available spirits for fetishes, to the point of scarcity. And yet, they are an artisan culture, beloved of crafted objects, and their homelands in India have a history of religious objects. Hence, fetish culture in Nagah society is incredibly complex.

The scarcity of spirits willing to talk to the Nagah means that sometimes one may be rebuked for creating a fetish. Each spirit bound into a



fetish is one less spirit they will have the opportunity to deal with freely later. Since Nagah rarely have the chance to associate with any of their kind beyond their nest, few know if they will be praised or damned for their choice until they report to Nandana. Most often, the Sessa judges based on the quality of the fetish created and the condition of the spirit world at the time. Given these dark times, Nagah are being rebuked more often than rewarded, but those few rewarded are rewarded greatly indeed.

Nagah also have a system of fetish-swapping so complex that even the most political Garou septs would be baffled by it. Since each auspice can only deal with one type of elemental, any Nagah wanting a fetish made with that elemental must seek out another Nagah of the appropriate auspice. If this Nagah is a member of his nest the cost is usually fairly informal; but outside the nest the scarcity of fetishes and the Nagah love of them can make prices high. Often such deals involve several different deeds the fetish maker would want done, and only when all are achieved is the fetish handed over. This system also means a higher percentage of Nagah know the Rite of the Fetish than any other Fera. If a Nagah ever has a desire to own a fetish (and many do), she doesn't want to be utterly dependent upon other Nagah to get it.

Given these many factors, fetishes are treated with incredible reverence. Depending upon the nest and their conditions, most Nagah conduct Samskara (rites) as often as once every lunar month designed to properly praise and appease the spirits within their fetishes, since they simply cannot afford to have even one turn against them. These Samskara are held within deeply secret locations (though always at a riverbed if at all possible) but are visually splendid and exotic. Naturally, though, anyone who witnesses this Samskara is hunted down and destroyed. The Sacred Secret must be preserved at all costs.

Nuwisha

The coyotes don't have a lot of fetishes, but those they do have tend to possess incredibly strong personal meaning for them. And yet, nearly all of them are relatively impotent, low-level fetishes.

A fetish is a merging of the physical and the spiritual. For most of the Changing Breeds, this isn't too much of a problem, since the situation mirrors their own to some degree. And even for those that cannot enter the Umbra, it's reasonably easy to convince a spirit to come and visit our world. It is much, much harder to take a physical object into the Umbra. The Umbral Dansers, who make up the bulk of the coyote-shifters, are loath to leave what they protect for any great length of time. And this means that while they have all the knowledge in the world needed to put

powerful spirits into fetishes, they simply find getting the raw materials for such a device incredibly difficult to lay their paws on.

As a result, any fetishes they have tend to be made in the early years of their life as Nuwisha, before they can convince the Trickster to accept them among the Dansers. They take these small fetishes with them into the Umbra, and there they frequently gain a powerful sentimental and nostalgic quality. For most Breeds, the fetish is a link to their society's history. For a Nuwisha, it's a link to their personal history. A reminder of a time in the physical world and even of their life before they were Nuwisha. In a way, they are somber notes among the tricks and cleverness, a chance to reflect on a life lost in exchange for the defense of Gaia.

Which isn't to say they don't see the value in fetishes to serve Gaia. Much like Ragabash, the value of talens as a "big bag o' tricks" is insanely appealing to them. All it means is that some of the most commonly heard words at the annual Festival are older Nuwisha saying to the youngsters, "Say, you wouldn't be able to rustle me up a...?"

Ratkin

Most breeds tend to assume a certain midway point in fetish ownership to be ideal. Having no fetishes is a sign of spiritual poverty, having too many is wasteful. Not so the Ratkin. More than any Fera, the Ratkin feel that it is best to have as many fetishes as possible, and having half a dozen (or more!) fetishes is a sign of power and status. At least part of this attitude comes from the innovative approach of Ratkin toward fetish creation. Rather than employ a difficult and lengthy ritual to create a fetish, Ratkin employ a riskier yet quicker and simpler method.

They steal them from the other Fera.

Apart from designating those with many fetishes as master thieves (and therefore worthy of respect), this practice does create many problems for the rats. Ratkin have many enemies among Garou and others who will gladly slaughter dozens of their number for their crimes, and most of these types aren't too picky about actually punishing the ones who stole the item. A less obvious problem is that most of the fetishes aren't thrilled about being removed from their masters (who, at least, are bound by the agreements made when the fetish was created) and used by a group of thieving rats. The most powerful of fetishes are also quite capable of making their disagreement well known, at least once the Ratkin attempt to use them. As a result, smart and capable Ratkin restrict themselves to many minor items to limit response from Garou and their "finds." Ratkin society gives praise for having many pilfered fetishes, after all, rather than large and impressive ones.

The exception to this rule is the Ratkin Blade Slave (or Warrior) aspect, which religiously creates fetishes of its own — Pain Daggers. Knives similar in function to Garou klaives, Pain Daggers are exceedingly personal objects of worship, frequently decorated with delicate carvings and drawings. Curiously, this means that many Blade Slaves don't buy into the status of those with many stolen fetishes. After all, if someone stole their Pain Dagger, they'd murder the bastard for doing so, not praise his cleverness. Others cheerfully accept a double-standard, furtively guarding their Pain Daggers while dumping a klaive into their pile of loot — if the Garou were as serious about such things as they were, then the klaive wouldn't be in their loot, would it?

Other than the Pain Dagger, Ratkin fetishes tend to be wildly varied. The creatures of chaos either fully appreciate the irony of using Weaver techno-fetishes in their aims or they just really don't care. As a result, fetish pistols are happily employed alongside bone pointing, until they bring out the sacred projectile flying circular saws. Then it *really* gets chaotic. And messy.

Rokea

As discussed earlier, one of the fundamental aspects of a fetish is that it represents a tangible link with history; something you can hold and know that a great hero held it before you, just as you do now. But how can a link with history mean anything to those who do not die? When a Rokea sees an ancient blade, they were often there to see the great champion wield it, no matter how many years ago that was. The Rokea are their own link to history, which eliminates one of the primary needs for fetishes in the first place.

In addition to this, the Rokea face the same problems that the Red Talons face, but these are even more pronounced. The Rokea have never had a human-born wereshark (until perhaps very, very recently), and thus there's been no tool culture to be nudged into a fetish culture of any great degree.

And yet, contrary to what some might expect, the few fetishes that exist within the breed are almost entirely within the possession of the Sea-bound Rokea, rather than the man-walking Betweeners. Without a fetish culture, the actual creation of fetishes is highly rare. There are no elders to teach how a fetish is made, nor can you see one in another's hands and think, "I could make that." And while the Betweeners know of the small Rokea fetish culture, nearly all the fetishes it holds are of course designed for use at sea! With rare exception, Betweeners fetishes are designed in imitation of those of another Changing Breed. (And never the Corax nor Mokolé, since Sea has a habit of destroying the products of the sun.)

Among those who continue to swim the Sea, those of the Darkwater auspice as by far the most likely

to make fetishes. This is due less to their role as mystics and seers, but is rather the result of the fact that they're the only ones with the patience to make them. Often these few fetishes are considered entirely personal, with a Rokea's Slew tearing a fetish apart in a mourning frenzy if its owner dies.

The Affairs of Pain: Black Spiral Dancers

As always, the Garou speak of the Black Spiral Dancers in hushed, fearful whispers. They are said to construct vile, warped fetishes made out of human (or Garou) body parts. Large torture implements are bound with spirits of pain, creating unbelievable agony for those unfortunate enough to be captured alive. They don't even bother with negotiating with spirits, but instead take an absolute pride in capturing spirits and enslaving them.

And as is often the case with the tribe of Malfeas, these fearful whispers aren't too far wrong. A detail here and there is exaggerated, they gloss over a few salient points now and then, but for the most part, the worst fears of the Garou are right when it comes to the Spirals' fetish culture. Except that they don't know about the live creature fetishes.

Torture Fetishes

The spirit most commonly bound into any Black Spiral fetish? By far, pain-spirits outnumber any other type, largely because of the massive torture culture within Black Spiral Dancers society. While a sizable number of these are simply conventional torture tools given a spiritual assistance, most Spirals consider such things unimaginative at best. After all, pulling a bloody rag from someone's throat after a round of water torture is painful enough without bringing a pain-spirit into it. Why waste effort improving old torture methods when you can invent brand new ones?

And the Black Spirals do innovate, to a degree that would impress a (perverse and sadistic) Glass Walker. Sometime several centuries ago, a clever Spiral developed a small wooden stake (dubbed the Sadism Stick) that was bound with a pain-spirit. When pushed into a victim, it didn't kill them, but gave them profound agony and an immediate and instinctive knowledge of how to make that agony go away — inflict that pain on someone else. The immediate applications of this were obvious, and soon the tribe took to kidnapping certain people, such as, say, a father and a daughter, stuck the father with the stake, and left them in a pit with no escape, watching from above.

More uses for this fetish were discovered when they realized it was possible to break off splinters from

the Sadism Stick and use them to stake smaller animals with similar results. Soon, they took to torturing their victims by sticking splinters into rats, lizards or other small, burrowing animals. Then, after delicately opening the victim's stomach, they would simply insert the animal and stitch the victim back up. This torture was particularly effective against Garou, who would continuously heal the damage done and remain in wonderful agony until such time as they died of starvation or the animal found their skin (or another potential exit point) and removed itself.

Not all Black Spiral Dancer torture involves the Sadism Stick, though. Far from it! Many other clever devices have been created and are used on a regular basis. Mind Snare Drills, Spinal Vines, Bloodthorns, the list quite literally goes on and on. After all, unlike most Gaian spirits, Banes of pain are in plentiful supply and take delicious delight in becoming a fetish, a transition that assures them an endless supply of treasured work!

Animal Fetishes

But surely worthy of mention as a particularly innovative torture tool is the Black Spiral Dancers' employment of live animals as vehicles for fetishes. By binding a bane into an animal in a slightly modified Rite of the Fetish, the Dancer can warp its mind, imbue it with unique properties, and force it to do his evil bidding. Such fetishes are particularly prized for use in sexual torture. Fetish snakes are popular for highly obvious reasons, as are small swarms of fetish termites given a taste for flesh and applied to certain sensitive areas.

One other favorite, of course, is the fetish wolf. Making larger animals such as this into fetishes is often a much more difficult procedure, but for some Spirals the extra effort is worth it. They make terrible combat tools (against werewolves, they die quickly) but just the concept of being perversely tortured by a blasphemous, unholy wolf can sometimes be enough to break even the toughest of Gaia's champions.

Dead Body Part Fetishes

Not all fetishes can be specifically designed for torture, though. After all, if the Black Spiral Dancers spent all their time torturing people, sooner or later they'd run out of victims to torture. As such, more proactive fetishes are also popular, including weapon fetishes. Many of these are simply slightly more sadistic versions of the klaives and other fetish weapons of the twelve tribes. The wavy-bladed, two-handed flamberge swords are popular, as are almost corkscrew like daggers designed to do as much damage coming out of the body as going in.

But more disturbing is the tendency of the Spirals to turn the limbs of corpses into their personal weaponry. After finding an appropriate corpse, they sever

Isn't that a Fomor?

Yep. The rules don't suddenly change for the Black Spiral Dancers, and just like the Garou, they can't turn anything living into what would technically be a fetish. The so-called "slightly modified" rite is, naturally, an entirely different rite, designed to turn someone into a fomor. The rules are distinctly those of fomori: They don't have a Level and Gnosis, and you don't attune them to yourself. Getting them to use their unique powers is a matter of training rather than instinctual bond between werewolf and tool.

But in spite of these differences, the animals created with this rite are considered by Black Spiral Dancers to be merely yet more fetishes. You own them and use them for specific purposes. They're unholy tools, like any other fetish. So they get discussed in **Hammer and Klaive**, but don't expect to see any listings for them in Chapter Three. More rules for fomori can be found in **Possessed**.

Dead body part fetishes (discussed below), on the other hand, work just like any other fetish. Once a creature is dead, it can be imbued with a Bane like anything else. Garou of the twelve tribes could do it too, if they liked the idea of being torn apart by their own packmates later.

an arm or leg, and then carve a wild and horrifying array of glyphs into it. After binding a Bane of Pain, Rage or War, these glyphs sprout sharp bone thorns, jutting out from the limb. Often the fingernails or toenails also turn into three-inch-long talons.

Black Spiral Dancers never, of course, obscure a tattoo or other defining mark with this spikes, though. They just love leaving those things where people can see them.

Forcing Spirits

The common belief that Black Spiral Dancers don't bother with negotiation for their fetishes is something of a misconception. It is true that ethically, the Black Spiral Dancers don't really have any compunction about enslaving a spirit in a fetish for all eternity. But in practice, they either don't need to, or simply don't.

Banes don't need a hell of a lot of convincing to enter a fetish. In terms of fetish creation, the Spiral Dancers have it easy. All manners of Banes are highly common throughout the world, and for most, the chance to leap into a fetish and cause even more hurt and destruction in the world is worth the inconvenience. Few Banes accept just for the asking, but some do, and even those that don't require less convincing than similar Gaian, Wyld or Weaver-spirits. There's little

point in forcing a Bane into a fetish when it will happily agree to do so for, perhaps, a simple taboo informing the user of just *what* sort of suffering it would prefer to inflict.

At the same time, forcing a Wyld or Weaver spirit into a fetish would be just the sort of twisted logic the Black Spirals would adore (effectively turning the enemy back against itself), but the dangers are too great to ignore. Cursed fetishes work against the Spirals as surely as against anyone else, and in the end, they're a headache that no amount of irony is worth. The Spirals recognize that, like any good kidnapper, they need to offer the carrot of eventual release, and as such, they usually only force enemy spirits into talens rather than fetishes. Sometimes they just kill the spirit after they use the talen, but more often they let it go to tell others about the ordeals it suffered, thus informing other spirits that they too will be let go. Spirits with such expectations require less torture than those without.

Of course, this fact also causes some Dancers to always kill the spirit after its been used.

Avorced Odds and Ends

Not every Black Spiral Dancer fetish is as disgusting and twisted as the aforementioned monstrosities. A sizable percentage of the tribe is converts from other tribes, and they bring with them the fetishes that they previously used in the service of Gaia. A spirit tracer is just as useful to a Black Spiral Dancer as to any other werewolf, and they use such fetishes too.

A very common fetish among the tribe that surprises the Garou is blue body paint. A holdover from the tribe's Pictish origins, some of the tribe openly despise this relic of the past and those who use it. It's too much of a reminder of the pathetic things they once were. For others, if it works, it works. It is not uncommon to see "wode" designs running over a Black Spiral Dancer's body as he charges into battle, and the Banes of Fear inside ensure the design has the intended effect.

Though most Banes are fairly happy with the due course of existing in a fetish, the Black Spiral Dancers do strive to keep them that way with various small rituals. One of these minor rites is called the sheathing ritual. At the end of the day, the Dancer takes her fetish and ritualistically thanks it for its service to both its master and the Wyrn. After this, she takes the fetish and plunges it into the nearest appropriate sheath. An appropriate sheath for this ritual is a live human body. Though any captive will work, men are most common, since they prefer to keep any captive women alive. This minor rite nearly always keeps the Bane within a fetish happy and sated, although it is considerably harder to perform with non-weapon fetishes. The Spirals still use it for non-weapon fetishes, it's just harder.

The Hengeyokai

One can determine the purity of an honorable man's heart by the purity of his blade. Never expect honor from a man who carries a blade in both worlds, for he will also carry two tongues as well.

— Ai Yuriko, Hakken Ahroun

There is a significant culture gap between the hengeyokai and the Western shapeshifters, and it is little surprise that this gap continues into its fetish culture. A Hakken traveling among the Shadow Lords would likely be horrified by the way in which the Lords are willing to sacrifice personal honor for a "greater" good, or even simple pragmatism. By contrast, the young Shadow Lord who travels east may quickly condemn the hengeyokai for their duplicity, dishonesty and xenophobia, all while his hosts are outraged by their guest's lack of appreciation.

And one single fetish can sum up the massive difference between them: the klaive. Understanding why requires understanding the differing perceptions of war between the two groups.

To the Garou Nation, war is a very simple endeavor aimed directly at making the enemy surrender to your will. (Or, quite frequently, to make the enemy cease to exist.) Honor in war is decided by how you relate to your own troops, not the enemy. When a Garou wears his klaive proudly, it is a symbol of his readiness, wisdom and willingness to protect his allies.

By contrast, the Hengeyokai recognize two types of war. In "High War," there are limitations voluntarily accepted by both sides, making war into a pure demonstration of military might, rather than the actual practice. While soldiers most definitely die in High War (which is far from bloodless) the boundaries of acceptable actions are placed to avoid unnecessary death and bloodshed. This form of war is seen as honorable. The other form of war, called "Low War" recognizes no rules or boundaries. Any may be harmed, in any way possible. All that matters is the destruction of resistance from the enemy. This form of war is not seen as honorable.

Since generally human weapons are less deadly than the natural weaponry of the Hengeyokai, they are seen as the natural province of High War. Much honor is attached to them, and indeed the warriors of the Eastern shifters can frequently be seen proudly carrying such weapons. But by binding a spirit of war into one, they become more deadly than natural claws. This is doubly dishonorable — it not only disregards the honor of High War but falsely pretends to possess it. Fetish weapons are therefore inherently dishonorable, and someone who would proudly wear one (such as a Garou proudly wearing a klaive) indicates a sneering at the very concept of honor.

This cultural belief isn't enough to lead to bloodshed between the two groups in and of itself... usually. The hengeyokai are more prone to be condescending, treating Sunset People with fetish weapons as ignorant children, who do not know their failings. Normally, those exhibiting fetish weapons will be quickly accused of some crime and detained, then quickly pardoned with many apologies. Their weapon, however, will be confiscated and only returned (most of the time) when they leave. This salves the honor and dignity of all concerned to the Easterners, and further fuels their reputation for deceit, arrogance and xenophobia among the Westerners.

In addition, this attitude toward fetish weapons means the Nezumi do a thriving trade in making fetish weapons for use in Low War. They are, after all, the masters of such things.

Dishonorable Worship and Nezumi Weaponsmiths

It definitely surprises any outsiders to the Beast Courts and even surprises many of those within it, but making a visit with an Nezumi weapon master isn't normally an exercise in the deepest pits of dishonor, dealing in alleyways and opium houses. Instead, everything from request to sale

is handled with a firm eye toward careful secrecy and maintaining the appearance of honor. As with so much in the Beast Courts, committing dishonorable acts is not nearly so great a sin as being caught.

Most Nezumi who deal in weapons of Low War quickly discover the importance of using others. One simply cannot maintain face and peddle their product openly at the same time. Some use Kinfolk, and often a Nezumi will use these duties to determine which of his Kin he will groom to replace him in the art of making such weapons. (Many such plans are foiled, of course, should the Kinfolk not survive the Birthing Plague.) Others use Nezumi allies as "courtiers," most commonly Tunnel Runners. Either way, these allies act as the metaphorical "friend of a friend" who sniff out potential clients and direct them to the weaponsmith.

Once an arrangement has been made, the Nezumi invites the prospective client to tea or (for modernists) dinner. This can happen at the Nezumi's home, the client's, or a public teahouse or restaurant. No expense here is spared, merely passed along to the client in the weapon's price. Talk is formal, with much small chat and discussion of irrelevant trivia, but surprisingly frank. A discussion of the client's family can be directly juxtaposed with a detailed discussion of the desired



weapon's effects, and this harsh contrast can be quite shocking. But the Nezumi ensures no misunderstandings are held by either side. The exact details of the weapon are discussed, with the Nezumi making no deception of his ability to create such a weapon. If it is impossible or even improbable, he will say so. Timeframe is firmly set. Likewise, the cost stated is blunt and usually very expensive and is often, but not always, in the form of money. Favor or information trading also happens frequently.

In addition to the weapon the Nezumi, almost without fail, also includes some degree of insurance for the client should the weapon be discovered. The Nezumi reveals locations of drop points they have created, and promises to create stories and excuses for the client. None of these stories are intended to fool investigation but merely deflect it so that no one mentions the transgression. (The Sunset People might call it "plausible deniability.") Everybody knows what has happened, but nobody says anything.

This seems generous, but for the Nezumi it serves several purposes. A man dishonored tends to be a desperate and irrational. While the weaponsmith might be able to assassinate someone who was about to dishonor them before they can do so, (and thus destroy their business) it is far better to ensure you never have to. It also gives the Nezumi some subtle leverage over the client, who knows the Nezumi can stop them falling on their sword... or may choose not to. This subtle hold is rarely exercised, since blackmail is an excellent way to alienate customers, but it occasionally proves worthwhile. And finally, it allows them to demand even more extortionate prices.

Sometime between the first meeting and the delivery of the weapon, the client makes a public "gift" to the Nezumi. By making the payment so obviously public, they ironically shield themselves from accusations, for who would question such generosity? All people know why the gift is made, of course, but it would be highly impolite to inquire further. At the end of the Lunar month, the client is again invited to tea, this time always at the client's house. The Nezumi hides the weapon on their person, has a quick, curt tea, and then leaves abruptly, leaving the weapon behind.

Zhong Lung, Hakken, the Threads of History, and Making Holy Objects

While the Hakken reject most strongly the notion of fetish weapons, more so than any other group in the Beast Courts, they revere and hold incredible praise for well designed non-weapon fetishes. In fact, a Hakken fetish artisan is considered an auspicious choice for any creation and gifts from a Hakken are greatly prized. While it is possible to buy a fetish from the Hakken, doing so is a

difficulty task. Everything about such an exchange seems relatively straightforward, until it comes to payment.

Although the prospective buyer should always offer direct payment, they know that the master never accepts it. Instead, after negotiating a fair price, the master asks that the money be given to a shrine. This shrine is usually devoted to either a sun or moon deity, and may be anywhere in the Middle Kingdom, or indeed, the world. It is exceedingly rare for a master to mention the same shrine twice. Regardless of how far away this shrine is, it is expected that the buyer must find their way to it within a single lunar month. After they donate the money properly, they should clap their hands three times, with their palms and fingers flat and the fingers pointed toward the shrine.

Provided this is correctly done, an appropriate spirit is summoned to the shrine and asks the traveler for which master he visits the shrine. Should the spirit decide that this "master" is poorly titled and unworthy of his time, then the spirit vanishes without another word. The traveler loses his money and gains a lesson in only dealing with artisans of repute. If however, the spirit is honored by the name of the master, it journeys back with the traveler and the artisan can begin the Rite of the Fetish. Should the Rite succeed, then the master gives the traveler his new fetish. If it fails, then the traveler loses his money and learns the will of the gods.

Along with the Hakken, the Zhong Lung have an equally powerful reputation as fetish artisans. While the Hakken are revered for their delicate craftsmanship and careful attention to detail, the Zhong Lung are credited with potent mysticism and spiritual strength within their fetishes. Ancient secrets handed down through ancestral memory ensure that the Zhong Lung are never short of ways to cajole the most powerful of spirits into their fetishes.

In total reverse of the Hakken, one should never offer payment to the Zhong Lung in exchange for a fetish. Doing so always garners the same response: "I am not ready to consider such an offer. Please, give me a year to consider it and then ask me again." If the offender comes forward before a year's time, they are allowed to make their request again, but even if no money is discussed this time, they are told to come back in a year.

Presuming that no such blunder is made, the Zhong Lung (most often a male Zhong Lung, though an aiyi may also be approached thus) asks what fetish is desired, and decides if it is worth his time. If it isn't, he declares he will consider this and asks to be left alone. If it is, he will name a time when it may be received and notes he will ask for a favor "at a future time."

When the stated date comes, the Zhong Lung places the fetish within his own dwelling, hidden

amongst all his other possessions. Often, the Zhong Lung makes non-fetish duplicates of the object and also places these in the room. The fetish is only distinguishable because it is placed somewhere notably incongruous. A set of wind chimes may be placed in a location that is clearly inaccessible to any breeze, or a wall hanging could clearly break the basic notions of *feng shui*. The visitor should come, talk politely, find the fetish and leave with it, without mentioning it once. Those who ask where the fetish is are told it isn't ready yet, and will be ready in a month's time. Even worse than this is thanking the Zhong Lung for the fetish. Doing so invites the Zhong Lung to take the fetish from your hands, blow the spirit out from it, and break it in front of you, before bidding you a good journey home. While it is considered most proper to simply leave without comment, it is acceptable to thank the Zhong Lung for his hospitality instead.

The "future favor" is never forgotten, though. And with the Zhong Lung's generation spanning memory, those favors can be very far into the future indeed. It isn't rare to have a messenger approach and inform you that you owe the descendant of Chu ao Cheh a favor done for your great-great-great-grandmother. Rather uncommon, to be sure, but not rare.

Others of the Courts, the Meaning of Obliqueness, and Respecting What Is Holy

While Hakken and Zhong Lung fetishes are seen as the most auspicious among the Beast Courts (with the Nezumi achieving something vaguely like auspiciousness), this hardly means that the other Breeds don't also participate in creating fetishes. After all, there are barely any Zhong Lung left in the Middle Kingdom, so if every single fetish came from them, there would either be very few fetishes in existence or every Zhong Lung would do nothing but create fetishes!

Fetishes created personally are indeed exactly that, personal. They are not worn as badges of pride in the same way one created by Hakken or Zhong Lung are, but they aren't shameful, either. They are merely personal, one keeps them to oneself, conducts a private ritual once per lunar month to honor it, and employs it as needed. Discretion in such things is considered the highest of manners.

It is the very private nature of fetishes in the East that seems so very cold and unnatural to the more fiery, proud fetish culture of the West. Whereas a finely made harmony flute is a symbol of the wisdom of its creator in the West, in the East such behavior is arrogantly asserting superiority over those who haven't. Such rudeness is frowned upon.

In a way, this attitude is why the hengeyokai create such oblique methods for obtaining fetishes. A Hakken

who sends a man halfway across Japan and back, for high cost and with little assurance of results ensures that he is selling a fetish to a man who places great importance on it and will treat it honorably. The Zhong Lung who forces a woman to correctly locate a fetish tests her wisdom. Even the Nezumi take a little time to test their clients by giving them strict but arbitrary instructions for fetish delivery, testing the client's discretion. Yet none do such in a way that overtly shows this testing, because to openly question another in such a way would be improper. There is logic, founded in respect for dignity, beneath the Beast Courts' strange ways.

So while, in fact, the hengeyokai frequently construct elaborate cases to hold and honor and hide their swords, and elegant shrines to keep safe their fetishes, Western eyes never see them. If one has respect for the spirits, then why should anyone else be concerned?

The notable exception, however, would be the Kitsune. The werefoxes keep their fetishes to themselves like most other hengeyokai, but not in quite the same manner. Kitsune have a great love for magic, and see fetishes as some of the most elegant and potent toys that the world has to offer. The fetish culture of the Beast Courts is horribly stuffy to the Kitsune viewpoint, and so the foxes quietly maintain their own fetish traditions away from their neighbors' eyes. The Kitsune freely make and destroy fetishes and talens, even lending them to one another to gain face or repay favors. They enjoy acquiring fetishes made by other hands as well, as long as those fetishes are interesting and well made. In many ways, their approach to the creation and use of fetishes is very Western — they simply keep it tucked away from their fellow hengeyokai, so they can enjoy themselves without censure.

The Stargazers

And what of the most recent initiates into the Beast Courts of the Emerald Mother?

The Stargazers retain most of their tribal fetish culture, which is shockingly limited. The tribal philosophies have traditionally focused on inner strength as opposed to a reliance on material things; what few fetishes the Stargazers made were usually aids to meditation or objects designed to ward off baleful influences. Fetish weapons are essentially unknown among the Stargazers, who have always been the strongest proponents of using the body to its full extent in combat, not unreliable and limiting tools. Few Stargazers use fetishes, and even fewer make them; it is a practice peculiar to the tribe, but one that at least fits comfortably within the overall society of the hengeyokai.



Chapter Two: Born in Vulcan's Fires

The LORD said to Moses, "Speak to the Israelites and get twelve staffs from them, one from the leader of each of their ancestral tribes. Write the name of each man on his staff. On the staff of Levi write Aaron's name, for there must be one staff for the head of each ancestral tribe." ... The next day Moses entered the Tent of the Testimony and saw that Aaron's staff, which represented the house of Levi, had not only sprouted but had budded, blossomed and produced almonds.

— Numbers 17, 1-3, 8 (NIV)

Neither man nor Garou exists in a vacuum, and neither does anything he creates. The creation of fetishes is shaped by the culture of the Garou (or Fera) creating it, down to the very sept that they exist in. Even if two Garou are from nearly identical, one tribe septs, they would still attempt to create the same fetish in subtly different ways, for one simple reason: the different people that surround them. All rites are ultimately social, and even the Rite of the Fetish, capable of being performed by a single individual, is in the end, a group effort.

Fetishes: Formula or Fantasy?

Before you can make a fetish, the first question you need to answer is: "What is a fetish?" To many Garou, the answer is simple — a fetish is a spirit bound into an object, imbuing the object with supernatural power. These Garou boil down the act of fetish creation into a formula or recipe. Take one spirit. Blend into object. Stir. Add decorations to taste.

And inevitably, the taste these fetishes have is sour indeed.

Fetishes cannot be boiled down to such simple formulas. Many Garou see someone else carrying a fetish, and then try to make the same one, with a quick and ugly failure the result. They do not know the processes behind the scenes. No one sees the dances employed, or hears the words sung. These admirers do not know the sacrifices offered. In short, they don't know how it's done. After they try, they quickly work out that the recipe doesn't work. There's some elusive quality, a process that is not working. In a way, the method by which Garou teach the Rite of the Fetish is a disservice, because it's not a single ritual, but one eternally redefined, mutated, and adapted in order to create different fetishes. (And even, indeed, the same type of fetish.)

As an example, there once existed fetishes made from boomerangs. These were bound with a bird-spirit and then released into the air, where they flew in very specific patterns depending on how they were thrown. Used correctly, they were brilliant coordination tools for when packs were widely dispersed, which in the Australian outback was often the case. Only the Bunyip made them.

And now, try as they might, no one can manage to pull off the same trick. Few think it's a problem of offended spirits — the same spirits seem quite willing to enter and empower other fetishes — but whatever the trick of making of these devices was, it was lost along with the tribe. None now exist, and no more can be made.

So formulas do exist for fetishes. They are passed down from elder to cub and mentor to student, kept alive through tradition and word of mouth. Yet they are highly specific, and they are not perfect in any case. Remember this, and keep fetishes unique and mysterious. Don't ever let them become just generic recipes of spirit and object.

The First Inkblings of Magic — Designing a Fetish

How does anything ever get invented? On one hand, inventions require innovation and cleverness, no one who adheres solely to what has gone before can move ahead. On the other hand, even great minds like Newton declared proudly that they had only achieved such heights by standing on the shoulders of giants. Without comprehension of what has gone before, one cannot move ahead either. And every single fetish, even one that has been seen many times like a klaive, is a brand new invention. No two spirits are exactly the same (with the possible exception of Pattern Spiders) and each must be approached differently.

Spiders and Wyld Cards

The Glass Walkers are very aware of exactly how similar the Weaver makes her minions, down to the point where Pattern Spiders even answer questions in exactly the same way. So why don't they simply record how they managed to successfully create a fetish with one, and then simply recreate that experience to reliably create fetishes? They do, but the process is not as reliable as one might think, nor is it quite as desirable.

The first reason for this is power. Pattern Spiders are among the lowest orders of spirits; they wield power because of their number more than anything else, and binding more than one spirit into a single fetish is a difficult exercise. Hence, while the technique more or less works, it's not very helpful for creating anything more than a Level 1 fetish.

Human (or Garou) error is the second largest reason. Even if Pattern Spiders were perfectly predictable, Garou aren't. Tiny misperceptions or incorrect implementation can wreck the procedure, and create flaws.

And finally, Pattern Spiders simply aren't 100% reliable. The greatest embodiment of the Weaver is an unmoving, non-decaying statue; the Pattern Spiders are neither of those. Simply to live, any creature (save presumably the members of the Triat themselves) must hold in its balance some of all the primal forces of life and death. Glass Walkers call this the "Wyld Card". Sometimes, the technique just fails, and fails spectacularly, for no obvious reason. If the Storyteller wants to simulate this in game, have the player make a Wits + Rituals roll (difficulty 10). A failure indicates that nothing changes. A botch indicates that the Wyld Card has kicked in, and truly bad things will happen. Success also indicates the Wyld Card has also kicked in, but to the Garou's advantage, and (assuming the rite succeeds) the fetish's Gnosis score can be knocked down a point for each success! Once in a while, fortune smiles.

Careful Research

The first way to approach creating a fetish or talen is by examining the fetishes that have been made already. The character should begin with a very firm idea of the kind of fetish she wants to make ("I want to create a flute that makes Banes and fomori shriek loudly in pain whenever I play it.") and then begin searching for the proper way to create such a device.



The aid of a sept in this research is crucial. An elder Theurge who takes the time to instruct would-be fetish makers can be a godsend, providing a wealth of experience and knowledge in the best ways to approach the project: Which spirits would be best suited to do what you're attempting to do? How would you go about finding them? What tactics would work best toward convincing it to bond with the object?

Failing this, or in addition to this, the connections a Garou possesses become crucial in properly researching the design of a fetish. Mentors can work in a similar manner to a helpful elder, though the experience and nature of the mentor will determine much of his usefulness.

Allies and Contacts are mostly a crapshoot. Since they come mainly from human society, it's very rare that they can ever help. At best, they can deal with the physical side of the fetish. Ironically, the failures of other Garou can on a tiny number of occasions be the way Contacts (in particular) become helpful in the creation of fetishes. Reports of 'magical objects' or religious phenomena can very occasionally be pointers to breaches of the Veil, and in such rare cases these

leads can turn up useful information regarding approaches to fetish design. Such efforts are rarely worth it, though. A more useful method of using Allies and Contacts is in procuring the materials necessary to design an object to house the spirit. Once the creator has a reasonable idea of what she's after, it's worth asking human friends about who could supply raw goods or craftsmanship.

But sometimes the most useful supplies of information about fetish design are, surprisingly, Kinfolk. Having the ties to both human society (in the case of human Kinfolk) and Garou society, a good Kin network can ask around to find out about similar successful fetishes both within and even outside the sept. They can be open and up front with the creator (not usually a luxury one gets with Allies and Contacts), and can both discuss what the creator is trying to do and make common sense suggestions about how one might go about it. Many Kin are also excellent crafters, and although spirits tend to prefer vessels created by the fetish-wielder's own hand, a singular level of craftsmanship will make up for that personal touch. Some Kin have even been entrusted with the secrets of

forging klaives and other silver fetishes (a hazardous process for Garou), and these smiths might offer a perspective that many Theurges would miss.

Note that at all stages, the character is much better served if she has a stronger idea of the rationale for the

Hey, Can Kinfolk Use Fetishes?

The answer is: Very rarely.

A few lucky Kinfolk do indeed possess Gnosis, and therefore do possess the ability to use fetishes. Such Kinfolk employ fetishes in the same way as any Garou: They roll Gnosis to attune themselves to the fetish and then either roll or spend Gnosis to activate it. However, if having Gnosis were the only barrier to Kinfolk using fetishes, there would be more of them with fetishes than there actually are — the rarity of Gnosis among Kinfolk notwithstanding.

Fetishes are *rare*. Although it's possible that a particularly noteworthy sept might have a number of small level one and two fetishes, anything greater than that is going to be a highly political object, with strong bidding rights to see who gets claim to it. Even the oldest, most respected Kinfolk simply won't beat out the Garou in a sept for such a claim. And since the stronger, higher rank Garou likely snap up the more powerful fetishes first, the younger Garou of course scramble for the smaller ones. In the end, the Kinfolk are at the bottom of the chain, and the fetishes run out before it reaches them.

Also, Kinfolk cannot create fetishes at all. Even the youngest cliath can at least hope to learn the Rite of the Fetish and go out and make her own. Kinfolk can't. Any fetishes Kinfolk own were given to them by Garou. In the end, the only werewolves who might do such a thing are the Kinfolk's own family. The idea of giving their family something to help protect them does appeal to many Garou a whole lot, with spiritual "personal alarms" that call the Garou to the Kin's aid being a common favorite.

Note also that there are a rare few fetishes designed to be operated via Willpower rather than Gnosis, with the intention of being used by Kin rather than Garou. It's particularly difficult to craft these fetishes (+2 difficulty on the Rite of the Fetish), since the empowering spirits find it difficult to interact with a wielder without the common link of Gnosis. These fetishes are very rare, and not very powerful; for some examples, see Chapter Three.

fetish's powers. For example, take the flute that causes fomori and Banes to shriek in pain. If the character has decided that she wants the flute's music to be unpleasant to creatures of the Wyrms, that's a start. However, if she pictures the fetish as one that creates music that resonates with the "music of the Malfean spheres" in a highly discordant fashion, creating the equivalent of powerful spirit feedback in Banes (including those bound in physical form as fomori) — that's more specific, and more interesting. With a specific form of spirit music in mind, the character should find it easier to narrow her search — a reward for the player doing her part to liven up the fetish creation process.

Optional Rule: Research

System: Doing research on a fetish makes later phases of fetish creation easier. Players must firmly present the specifics of the fetish they seek to design to the Storyteller — no one can do research if they don't know what they're researching. With the Storyteller's permission, players roll either their Mentor or Kinfolk Background against difficulty 8, or roll Allies or Contacts against Difficulty 9. Every success reduces the target difficulty of the actual Rite of the Fetish by 1. A botch indicates misleading research and the first success on the Rite of the Fetish roll is ignored.

This also requires roleplaying and time, assume a week of research for each point of Background — Getting together information from a large family will take longer than just asking your siblings to see what they can dig up. If speed is required, players can elect to roll fewer dice and take less time with their research.

Wild Experimentation

Alternatively, of course, there is always the option to grab the bull by the horns and ponder, "I wonder what would happen if I bound a fire spirit into a fine china plate?"

Naturally, there are... difficulties to this approach.

The first of these is that, for the most part, the creator is on his own. The determination to be original and experiment means that any research he does is going to be, at best, a basic guideline. He might discover a few "Don'ts" along the way — for example: "Never offer a fire spirit a bribe, for it is in their nature to destroy without reward." He might just discover something in tribal legends that is similar to what he's trying, but this is quite unlikely. Fetishes aren't common enough that everything has been tried. Far, far from it. Nor are tribal legends told to just anyone, especially if he's not even of that tribe. In short, there's no real way to know what to expect, and no real blueprint to help guide him.

But fine, that's what the character signed up for. Anyone who sets out to wildly experiment is going to relish the surprise he gets when it all shapes out, however it does. But this leads to problem number two: finding a spirit with the same adventurous spirit. It's hard enough trying to convince a spirit to bind itself into a tiny object, sacrificing its freedom to serve you. But convincing it to agree to an experiment in which it doesn't even know what it will be doing is even more difficult. This is one of the reasons there are a number of "routine fetishes," such as those listed in the *Werewolf: The Apocalypse* main rulebook and in chapter three of this book. Even these aren't necessarily easy or formulaic to make, but both the Garou and the spirit have a fair idea of what is happening. Trust can be more easily formed and disagreements dissolved when both parties understand exactly what is happening.

Purely wild experimentation has the difficulty of going against the grain of animistic philosophy. There are a number of unwritten rules that influence how the spirit world works, but the main thing to remember is that spirits prefer tasks, homes, territories and even methods of amusement that they would consider "appropriate." A fox-spirit isn't the most appropriate match for a pistol, but it might consider entering a bow that's painted in bright colors that match its coat. It isn't the best spirit to call on for accuracy, but it might help a weapon strike from unexpected directions, emulating the fox's ability to surprise prey with a quick pounce. And if the Garou doesn't suggest anything of this nature, but simply asks it to get in the pistol and see what happens — well, the fox-spirit isn't really going to be convinced that it's the right spirit for the job, or that it will be able to express its vulpine nature through the resulting fetish.

So, if it's all that much trouble, why bother? Because you never discover anything worth discovering without hardship. Without the willingness to set out on your own and *create*, then nothing new is ever created.

There is a reason that great fetish creators are so highly praised in Garou society; since so many Garou dabble at it, everyone has a fair idea of just how hard it is. Those who create a fetish are respected as wise. Those who can convince a spirit to bind itself to a brand new, original fetish are revered as wise, as well as charismatic and creative.

Roll Your Own

Of course, players have this funny urge to be that wise, charismatic and creative Garou who innovates in the face of adversity. As they well should; it's their

Right Down the Middle

That said, if revolution and innovation aren't quite the order of the day, there's always the possibility of useful, creative evolution, too. Maybe there's something very close to what's needed out there, and all it needs to be perfect is a tiny adjustment. Or maybe a clever reversal can work: If a spirit of water can make a harmony flute work, then could a spirit of fire make a "disharmony flute," which incites any who hear it to frenzy?

Handling this is much easier than dealing with an entirely brand new fetish. Simply take the basics of the fetish and adjust accordingly. A player wanting to make a set of Sanctuary Chimes that work over 1000 feet rather than 100 simply needs to find a more powerful spirit with which to make the fetish, and the Storyteller adds to the fetish's level and Gnosis rating to suit. In the case of that Disharmony Flute, the Storyteller could simply leave the level and Gnosis as is and change the rules. Rather than every Garou needing to make a Rage roll to continue a fight, they might need to make a Rage roll to avoid flying into frenzy. In both cases, use the existing fetish as a basis for the new one, and negotiate between player and Storyteller to work out the details.

game and they're the stars, after all! But then, of course, the Storyteller ends up having to deal with these requests and work out the rules for them. As such, the Storyteller should keep a few things in mind.

First of all, hammer out exactly what the fetish is and does. Remember that only the most powerful of fetishes possess multiple powers, all others have one very specific purpose. A sword that bursts into sunlight upon contact with a vampire, doing double aggravated damage to it would be very powerful, but could conceivably still only be Level Four, especially if it acts as a regular sword to all other enemies. A sword that lights up with sunlight at any time, and does double aggravated damage to vampires when lit is definitely Level 5, because of its multiple powers. Add in the ability to do aggravated damage to creatures other than vampires and you're almost in the field of a legendary fetish.

Also consider the object itself and any care it might need. A razor-sharp leaf is a very cool concept for some games — it'd fit right into many hengeyokai games — but does the leaf maintain its hardness when it isn't activated? Does it need to be kept pressed to ensure that it isn't ripped? How should the owner care for the fetish during "downtime"?

Likewise, consider exactly what spirit is needed. Could a few different spirits conceivably do the job? Think in metaphorical terms and give the player as much rope as she can haul with her. Could a wave-spirit work for a communication fetish? Quite possibly; other spirits might spring to mind at first, but waves are a perfectly good metaphor for sound or radio waves.

And does the fetish have any major drawbacks? Phoebe's Veil is amazingly useful, but it can't be used during the day. Were this limitation not placed upon the fetish, it would probably be Level Four or even Level Five. Fetishes with such drawbacks or extensive care needed are worth dropping the Level or the Gnosis of the fetish slightly.

Gnosis and Level

Gnosis ratings range from 4 to 8, depending upon the usefulness and rarity of the fetish. There are a very rare few fetishes with lower Gnosis ratings than this, but they are few and far between and nearly always specific to a single tribal group. Storytellers ultimately have the right to choose the Gnosis rating more or less upon their own whim (although an idle whim isn't the best rationale for any ruling), but the following is a set of guidelines. Note that some exceptions are inevitable, but these should help a group get a general feel for what's appropriate.

- Gnosis 4 ratings only exist for talens with entirely instant (but relatively less powerful) effects, such as Bane Arrows. They are activated, perform a task that takes less than a second, and then destroy themselves and release the spirit within them. Talens that perform tasks that take longer than an instant are usually greater than Gnosis 4.

- Simple non-weapon fetishes that require the full attention of the Garou to be used tend to have Gnosis 5. Examples of this include the Harmony Flute and Spirit Tracer. If a fetish can simply be "left on," then it probably has a greater Gnosis score than this. Most talens also have Gnosis 5. Any fetish with an effect that takes longer than an instant and is not overly powerful will have a Gnosis of 5.

- Simple non-weapon fetishes that can operate independently after their owner activates them are most commonly Gnosis 6 to 7. Examples of these fetishes include the Apeskin, Baneskin, Sanctuary Chimes, Monkey Puzzle and Phoebe's Veil. In addition, most weapon fetishes such as fang daggers and klaives also fit into this group. What differentiates the Gnosis 6 fetishes from the Gnosis 7 fetishes is their rarity and scope. Grand klaives are a rarer and more valuable fetish than "regular" klaives, and thus they are Gnosis 7. Similarly, Phoebe's Veil has a wider

application than a Monkey Puzzle, which puts it higher in Gnosis cost. Talens with Gnosis 6 or 7 are similar to those with Gnosis 5 but with a varied effect rather than a constant one. (An example being Death Dust, which effectively allows a dead creature to answer a series of different questions.)

- Finally, Gnosis 8 fetishes and talens are those which are simply too powerful to be anything but. Anything that clearly possesses incredible power and offers tremendous advantages above and beyond the expected will possess Gnosis 8. (While most grand klaives are Gnosis 7, many are Gnosis 8. Other fetishes such as Spirit Whistles also possess the sort of strong power a Gnosis 8 rating warrants.)

The Level of the fetish is not always important. If the character is creating the fetish in game, then no Background points need to be spent and thus the Level of the fetish is largely irrelevant. However, if the player wants to make a new fetish to start the game with, or if the Storyteller wants to keep the fetish for future games, it can be useful to know the fetish's Level. (In addition, the optional extended Rite of the Fetish rules below require it.) Again, the Storyteller ultimately decides the fetish's level, but the following guidelines may help:

- Level One fetishes are useful, though not incredibly powerful, within the specific field they have been designed for. They typically have very limited use and may not be useful at all to some Garou. (For example, Apeskins are useless for homid werewolves.) The creation of a Level One fetish is good "apprentice's work," useful practice in fetish-making with a handy (if not overly imposing) result.

- Fetishes that can act on their own as a solution to a problem in limited circumstances are at least Level Two. Level Two fetishes rarely get much use, but when they are needed can be an invaluable help. (For example, a Spirit Tracer is only of any aid when trying to deal with spirits, but it can hunt down a specific spirit very easily.) Fetish weapons of this level are as effective as a Garou's natural weaponry at best. Creating and bearing a fetish of this level will earn you raised eyebrows of respect.

- If a fetish has enough versatility to be of use in a variety of situations, then it's probably Level Three or above. Fetish weapons at this level begin to have useful effects that make them often preferable to claws and teeth (such as the Fang Dagger) while non-weapon fetishes have uses that are universal enough to see a lot of use. (The Baneskin is a good example here. Tracking down one specific spirit is sometimes useful, but Garou run into Banes enough to make a Baneskin highly

attractive.) Creating and bearing a fetish of this level will earn you admirers seeking advice.

- Level Four fetishes go beyond this and produce unusual and potent effects over a sustained period, such as a Monkey Puzzle, or have devastating singular effects, like a Spirit Whistle. Fetish weapons at this level are extremely dangerous even to other Garou, and merely presenting one will bring any Garou with some sense to reconsider his actions. Fetishes at this level, particularly weapons, are part of the myth of the bearer and often become a suffix to their owner's name. ("Mourns-the-Dead, carrying the Edge of Dusk with her....")

- A fetish of Level Five stature is the greatest of the great. Much like Gnosis 8 fetishes, if it's flat out too powerful to consider in anything below, then this is where it goes. There shouldn't be any debate over what constitutes a Level Five fetish, since if there is it's likely not powerful enough to be worth Level Five. A non-weapon fetish of this caliber can work miracles, and producing such a weapon as this can bring a whole pack to reconsider their actions. Fetishes of this level may possess more than one power, and are sept treasures, and sometimes even tribal treasures! Such fetishes are legends in their own right, and can even overshadow the Garou who own them.

- Level Six fetishes, however, are *greater* than the greatest of the great. Garou do not make these fetishes of their own accord — that implies that they had control over their creation. Instead, sometimes one may somehow be involved in its creation. Often these fetishes are created by Incarnae from one of their most trusted servants, or from a part of itself, or even giving itself over to the fetish entirely of its own volition. They are legends that pass down through the centuries, can never be replicated, hardly even understood. They wreck the lives of those seeking them, and make the lives of those finding them. Needless to say, helping to create one of these fetishes would be the goal of an entire chronicle rather than a part of one, and such creation is better adjudicated by story and drama rather than rules.

The Spiritual Tiquaw — Assembling the Materials

Once the creator has a fairly solid idea in her head of what exactly she's trying to create, the next stage is to go about finding and preparing the parts of the fetish, both physically and spiritually. Depending upon the fetish, either side of this search can be frustratingly difficult and prone to unexpected complications.

The Material Side

The difficulty in appropriating the physical objects needed to make a fetish lays, oddly enough, mostly with the spiritual side of the equation. The less impressive and more ordinary or ugly the object offered to a spirit, the more likely the spirit will reject the offer out of hand. As a result, trying to find just the right object for the job can be a long and difficult task. There are three basic ways to approach gaining the material components: find it pre-made, get someone to make it for you, or make it yourself.

All of these have strengths and weaknesses. Buying an object pre-made can save time, if you know where to look. In First World nations, even the rarest and most esoteric contraptions can be bought over the counter, or at the very least in warehouses. Need to make a fetish sitar? You can probably get one within a twenty-minute drive, provided you live in a major city. The weaknesses, however, are two-fold. For one, you've got very little control over the object. Once you buy it, you can try to decorate it, but for the most part it has a preformed shape and if it's not ideal, then you either go back and look for another one or deal with it. Also, once you delve into the world of human commerce, you're risking running into entities like Pentex subsidiaries. Banes and other nasty spirits can hide in all sorts of objects, ready to ambush any Rite of the Fetish performed by the careless.

Commissioning someone to make the object for you can be a very nice compromise. You can talk to the person making it, you have a lot of input into the way it turns out and you don't need to have an exhaustive knowledge of the type of object involved to do it. Nor is the danger of exposure so great; materials that aren't mass-produced have a much smaller chance of running into the embedded curses and Bane fragments that Pentex's subsidiaries are so talented at attracting. And if the crafter is a proper professional, they won't pry into what you want the object for. Unless, of course, you get another Garou to make it for you, in which case the risks are virtually nil. And better yet, you can be entirely up-front with him about what you need. A strong relationship with a member of another Changing Breed can be riskier, but even better in some cases; if you're looking for a relic that will impress a sun-spirit, it's hard to go wrong with Mokolé craftsmanship. If you can get it, that is.

The problem with commission work is that it will generally cost quite a lot. If you're dealing with humans, expect to pay hundreds of dollars, if not thousands, for many objects, depending on the object and

how well you want it made. The reason things in retail outlets cost so little is that they're factory made — getting just one is expensive. And while Garou or Fera may not demand money, it's almost certain there will be some sort of *quid pro quo* involved. You might get something of a cost break if you're commissioning your work from someone related to you via a Background (particularly Kinfolk, Allies or Mentor). As a way of guiding their charges, some Mentors help out by making the physical object for a fetish, just as their mentors may have done so for them in the past — others may insist that their young charges do the work themselves, but they'll at least try to arrange for proper instruction. This doesn't mean that the Mentor won't ask for something in return, but since half the point is the character's education, it will be a much cheaper price.

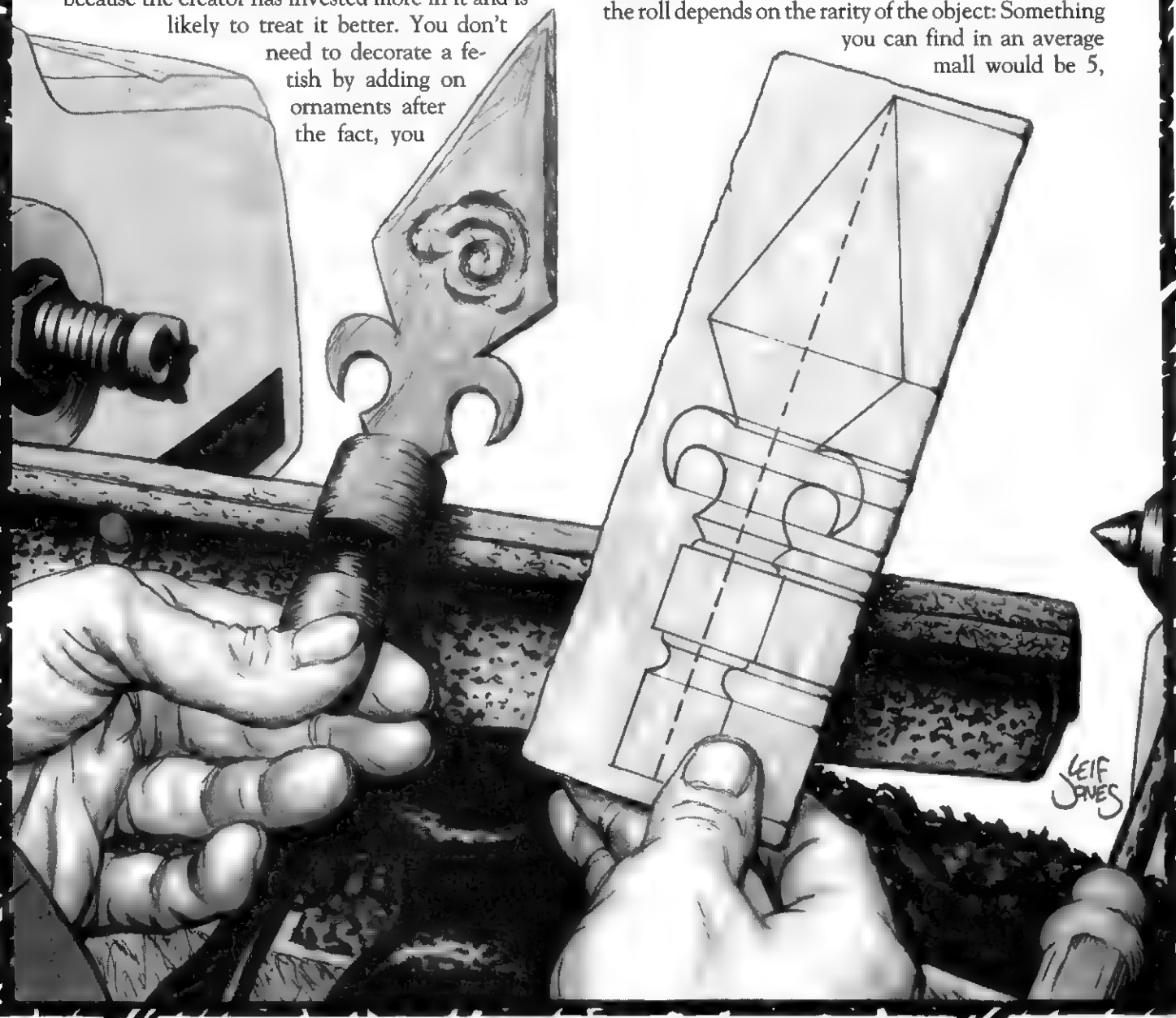
And finally, you can go it alone and make it yourself. This has a whole host of advantages. Spirits tend to prefer a fetish made by the owner-to-be, because the creator has invested more in it and is

likely to treat it better. You don't need to decorate a fetish by adding on ornaments after the fact, you

can incorporate the decoration right from the beginning and craft a beautiful object as is. There's no risk of discovery from ugly influences, and you don't risk an artist forcing his own unwelcome interpretation on the object. There's only one drawback, even if it's a fairly large one — you need to know how to make it. A lot of good solid Craft ability is a must for going down this road, but the rewards for such effort mean that many would-be fetish creators work hard to improve their ability here. Some even begin to think it's part of the job description: You're not a fetish creator unless you create the fetish, every last bit.

Optional Rule: Assembling Fetish Materials

Systems: Finding an appropriate object is mostly a matter of shopping around and having an appraiser's eye. Roll Wits + an Ability appropriate to the object being searched for. As an example, looking for a good sword would come under the Melee ability, while a good flute would fall to Performance. The difficulty of the roll depends on the rarity of the object: Something you can find in an average mall would be 5,



something you find in specialty shops would be a 7, and something truly exotic would be a 9. These do not reflect so much the difficulty in finding any such object, all that requires is a lot of hard work and research. Rather, this reflects the difficulty of finding a good example of the object; the rarer the item, the more likely you'll have to settle for what you find. Finding a good quality item is essential — If the Wits roll gets less successes than the Level of the Fetish, then few spirits will ever bother negotiating to enter it.

Finding someone to make an item for you is more a matter of knowing those in the field rather than the field itself. Rolling Allies, Contacts and Kinfolk is the easiest way to do this, with a difficulty depending upon the size of the field. Of course, if the character knows someone in the field directly, success should be automatic. Some Storytellers may also allow players trying to find pre-made fetishes to also make one of these Background rolls to enlist the help of those they know. ("Dear Suzy, how's my favorite little sister? Hey, you wouldn't be able to check out some music shops in Portland and search for a...") Every two successes on this roll reduces the difficulty of the other roll by 1.

Finally, making an object yourself is a straight Wits + Crafts roll, with a difficulty set by the Storyteller depending on the complexity of the object. Storytellers may also give bonuses based upon other associated Abilities. For example, a Garou with Melee 5 is going to have an easier time crafting a good sword than an untrained klut — he knows precisely the length and balance that suits his hand, and can work accordingly.

Preparing the Object

Even after an object has been properly crafted and decorated, an object simply can't be presented to a spirit with the words "Hop in." Instead, fetish creators subject the object to a series of minor rituals in order to facilitate the entry of the spirit into the object. Much in the same way water can channel electricity, these preparations act as a conductor for the spirit, channeling it into the fetish.

These rituals vary from tribe to tribe and breed to breed, but all have the basic goal of attempting to expose the fetish to elements that the creator believes will make the fetish more attractive to spirits. Some Uktena bury their fetishes in animals' bodies for several days before bringing them to the Rite of the Fetish, in order to give them a smell of death that the sort of spirits they tend to use will appreciate. At the other end of the extreme, Children of Gaia might carry the object they will make a fetish from over their heart for a full year in order to give it an aura of life. Glass

Walkers send the item around the sept (and if possible to other septs) for their tribemates to approve. The approval is only a rubber stamp, but it validates the object as worthy of the spirit. And the Get of Fenris might subject their objects to all sorts of rough treatment, such as exposing it to the desert sun, or throwing it down a rocky waterfall. Many objects break from this treatment, but the Get can hold those that survive before any spirit and state with conviction that this is an object of fine strength, such that any spirit would be honored to be part of it.

Systems: There doesn't need to be a system attached to this phase of the fetish development. Technically speaking, it is in fact part of the Rite of the Fetish and is covered under its rules. The only rules that might be required is an Athletics roll for when the aforementioned Get of Fenris fails to see his would-be klaive float down the river and needs to swim after it, fast.

Preparing Oneself

In similar fashion, most fetish creators spend time preparing themselves for the process of creating a fetish. The logic is that they will be interacting with a spirit in a very difficult negotiation — they are asking a spirit to give up a long time in its life in order to assist them with one very specific task. Any edge that can be gained is worthwhile, so purifying and preparing oneself makes just as much sense as purifying and preparing the object.

How specific this cleansing is depends highly upon the sept and tribe of the creator, and the traditions within which he exists. For some, it is a fairly generic Rite of Cleansing, performed with a smoldering willow branch dipped in pure water. For others, the rite is connected to the fetish, this being seen to help with creating the fetish.

An excellent example of this exists among the Silver Fangs. When making a klaive, the creator kneels with two large tribemates standing behind him, one to either side. Another stands in front of him, holding the silver blade that will become a klaive and begins to howl. As the howl begins, the two Silver Fangs standing behind the creator begin howling as they grab firm hold of the creator's shoulders. At this point, the other tribe mate presses the flat of the blade against the maker's chest, inevitably causing him to howl in pain. This lasts as long as possible, and as the creator falls backwards with pain, the others throw pure water over him to cool his burned chest. The pain is purifying, and connects the creator with the soon-to-be klaive.

At the other extreme, the Wendigo purify themselves in total solitude and thought. At sunset, a

Wendigo ties the prospective fetish to a branch on a tall tree with a long rope, then ties one of her hands at the other end. (Many make this easier by having someone else tie one end of the rope to their hand in advance.) When the sun fully sets, they slowly lower themselves and hang from this branch by the wrist, allowing the strain upon their body to focus their mind. As the sun rises, all pain washes from their body, and they cut the rope above the fetish and let themselves fall. In this rite, the goal is the purification of the mind, not the body.

Optional Rule: Preparing Oneself

System: This phase of creating a fetish can be handled entirely within the rules for the Rite of Cleansing. (*Werewolf: The Apocalypse*, page 157.) Storytellers may choose to give a bonus for particularly successful Cleansing Rites, reducing the difficulty on the Rite of the Fetish by 1 for every success rolled over the level of the fetish being created. Creative variations on this Rite should also be rewarded by dropping the difficulty on the Rite of Cleansing by 1. Whoever performs this rite (and it need not be the fetish creator in most cases) must know the Rite of Cleansing; this part is not contained within the Rite of the Fetish.

Last Checks

It's at this point, after having readied both their own body and the object for the fetish, that the creator must fully commit to the creation of the fetish. Once the spirit for an object has been contacted, after all, it is difficult to suddenly decide to try and shoehorn in one more element in the equation. Spirits don't take too well to "Can we reschedule?"

As such, smart creators take this chance to double-check everything. Is there a single imperfection or scratch on the object that they somehow missed before? (This occurs rarely, as the perfection of the object is something most fetish creators become neurotic over ensuring. Considering how much work goes into making a fetish, this is unsurprising.) Have they forgotten any element their elders told them to observe? Do they know what sort of chiminage they may be called upon to offer, and what sorts are they prepared to offer? One crucial question many unwise creators forget to ask themselves at this point is: At what point is the fetish no longer worth the trouble, and when should I walk away?

Many creators also use this time to buy a little insurance for themselves by acquiring an aspect of the spirit they're trying to contact, in case a very hurried Rite of Contrition is needed. (And a Rite of Contrition can work, since they can be performed in a hurry provided the ritualist is ready to perform one.)

Any last doubts, worries or insecurities must be dealt with at this point. After this, there's no turning back.

Contacting the Spirit

Once so committed, the creator moves toward finding the sort of spirit that they need to complete the fetish. There are two ways to go about this: Rite of Summoning, or a spirit quest.

The advantages of a Rite of Summoning are that it is both quick and efficient. The ritualist merely needs to name which spirit he wants to bind into the fetish, perform the rite, and wait until the spirit finds them. In nearly all cases, this is the preferred method for finding the spirit needed for a fetish. Though some Garou argue that a spirit quest is preferable since it ensures you won't anger the spirit by summoning it, this tends to be an argument favored more by amateurs than elders. The spirits used in fetishes are Gafflings, ever so rarely Jagglings, and these spirits are easy to summon without offense. Furthermore, the length of time taken just to reach this point in making a fetish means that there's no point in rushing the Rite of Summoning, and so it's trivially easy to make sure it's done right. (In game terms, the Rite of Summoning in this case rarely has a difficulty of more than 5 to begin with, and there's almost never a reason it can't be brought down to 3 by spending two additional hours on it.)

The arguments for making a spirit quest is mostly if the fetish creator doesn't know the Rite of Summoning, and many Garou are of the opinion that frankly, the correct procedure in this event is not to begin a spirit quest but rather to learn the Rite of Summoning. Some prefer to forge ahead on a spirit quest anyway, some from impatience, some from necessity (there are certainly times when a fetish needs to be completed as quickly as possible) and a very few from machismo. These last feel that just summoning a spirit is cheating; a proper fetish should have the spirit searched for and found in the exact same way the object itself is. The one other reason why a spirit quest is sometimes seen as a useful choice is when a very specific spirit is required for a fetish, such as the spirit of a single, particular tree in Brazil. Needless to say, this is such a rare situation that spirit quests are common only when the fetish in question is meant to be a powerful one empowered by a powerful spirit.

Optional Rule: Contacting the Spirit

System: As with the Rite of Cleansing, this can be handled using the rules for the Rite of Summoning (*Werewolf: The Apocalypse*, p. 161). Storytellers should probably not offer bonuses for this Rite; it's very

easy to get 4 or 5 successes. They will, however, probably want to impose a penalty for a poor success. Should only 1 or 2 successes be rolled, the difficulty of the Rite of the Fetish goes up by one. (In effect, this leaves the difficulty at 10, but any bonuses that bring the difficulty down need to get past this penalty first.)

The Rite of the Fetish

After all that goes before, the Rite of the Fetish itself is almost an anti-climax, but the emphasis is on the word "almost." For the creator, this is a moment of anxiety, almost terror. They have devoted weeks, months, even perhaps years in some cases, toward this moment, and there is every chance that it will all be wasted in an instant.

The Rite begins with a ritualized greeting. In many cases, this is done not only verbally but also physically, via dance, song and howling. There is a strong element of theater to this; the idea is to impress the spirit. Since the type of spirit varies, the ritualist must likewise vary her manner to meet it. An air-spirit, flighty and wild, may be impressed by agile, nimble dance and a beautiful voice. By contrast, a boar-spirit is likely to be impressed by little but strength or stoicism, and any dance would be almost like gymnastics, designed highlight control of the body and physical might. And a spirit of Honor might be best approached with nothing but a respectful distance, no flamboyant show, and a calmly spoken

formal introduction. Like many Garou rites, the Rite of the Fetish is not rigid, but malleable and creative.

Once this greeting has been made, the spirit responds, often with a light-and-mirrors show of its own. (Rites of the Fetish involving fire-spirits can be utterly spectacular.) Much like the creator, the spirit involved also wants to be impressive, but to a very different though not directly opposed purpose. While the creator's goal is primarily to convince the spirit to enter the fetish, the spirit's goal is not to remain outside the fetish. (After all, if it doesn't want to enter the fetish, then it has a much simpler way of ensuring this: It can leave.) Rather, its goal is to exact as many conditions as can be managed upon how the fetish will be used, how it will be treated, and all in all how comfortable its existence will be as a fetish. As one Glass Walker put it, "A Rite of the Fetish isn't a political compromise, where two nations who want to kill each other come together and try to find a happy-medium. It's a business negotiation. The buyer wants to buy, the seller wants to sell. The only sticking point is the price...."

Once the greetings have been made, the next part of the rite involves the presentation of the object. The ritualist holds forth the object for the fetish to the spirit, along with the first formal request to the spirit to enter the object. Usually, this request is made with a lot of flattery attached. Rarely is the spirit named without a "Mighty," "Majestic," "Graceful" or some other adjective inserted before; these may seem excessive when aimed at a Gaffling not deemed worth a spirit quest, but the formality is much appreciated. Sometimes, just sometimes, this alone is enough to end the Rite and the spirit graciously accepts, before entering the fetish. (In game terms, this happens when the player successfully rolls without spending Gnosis, agreeing to taboos, or any other method to lower the roll's difficulty.)

But most of the time, this doesn't work. Instead, the spirit disdains the object and declares it unworthy. It hardly matters what the object is: A stunningly beautiful golden goblet encrusted with rubies is as quickly rejected as a grubby cup decorated with a few plastic beads. This doesn't mean, though, that the quality of the object is irrelevant to the success of the rite. Remember that the rejection is a pretense, part of the act. If the spirit accepts the object as worthy immediately, it loses the ability to ask for taboos and other bonuses that it might want out of this exchange. So even if the object is deeply, truly impressive and worthy, it is declared worthless almost every time.

This is what begins the majority of the Rite of the Fetish. The spirit denounces the object, and in

Making Talens

While talens follow the same rough creation process as fetishes, it's a much more relaxed sequence. Most talen creators do not bother to purify themselves, it is seen as an extra, unneeded step. The actual Rite at the end is usually quite simple and straightforward, requiring few taboos and never a Gnosis sacrifice, and in fact many talen creators summon numerous spirits and bind them into a group of talens in one fell swoop. (The Gift: Call to Duty is tremendously useful in these cases.) For systems, employ the same procedure as creating a fetish, but assume one taboo has already been placed — "I will be used only once and then released" — which reduces the difficulty by 3.

To make one talen only requires one success, but if the creator wants to make several talens of the same kind in one go, then treat the collection as one fetish with a Level equal to the number of talens being made. The reduced difficulty still applies.

response, the creator attempts to prove the object's worthiness by words alone ("I sent this mighty blade hurtling from the heights of a great waterfall, and it has endured without a mark upon it! You are wrong, great spirit, this is worthy of your attention!") or by adding sweeteners to the deal. ("I still think you are wrong, but would you perhaps agree were I to ensure this warhammer was held by none but Ahroun like myself? You know that *true* warriors will treat you with proper respect."). The spirit can also initiate negotiations and suggest ideas. ("It's a pathetic whistle. Besides which, I've still got business in destroying the cluster of Banes eating away at the Glade Children over to the east, and I couldn't do that if I was trapped in that whistle. Perhaps if someone else agreed to do it...")

The tussle continues back and forth with the ritualist praising the spirit and commending the object to it, and the spirit in turn denouncing it and insulting the ritualist. (Often very personally — some types of spirits, particularly wolverine-spirits, can be impressively scathing and/or crude!) This continues until finally, something occurs to break the cycle.

The first, most desirable outcome is that the spirit suddenly capitulates for no apparent reason. There is rarely a slow progression toward acceptance, instead the spirit continually insults and rejects until suddenly it turns around and agrees to enter the fetish. At this point, the ritualist internally breathes a deep sigh of relief and begins working on the final stage of the ritual.

The second outcome is perhaps the most depressing. As the spirit continues to demand more sweeteners and suggests more and more chiminage, the price simply rises too high. At this point, the ritualist breaks the cycle by either turning around and insulting the spirit back before attacking it, (At which point it flees) or by simply suddenly ceasing their praise and walking away. No matter what, this ends the rite. The object is now worthless for a fetish.

The last outcome is that the spirit, grown tired or even insulted by the offers of the ritualist, breaks the cycle by attacking the ritualist, or turning around and leaving. In either case, this ends the rite and again, the object is wasted. Somehow, the rite marks the object and no spirit will ever accept it from this point on. (Some suggest the spirits talk among themselves, and why would one accept the castoffs of another?)

But assuming neither of these latter outcomes result, the Rite of the Fetish is a success. The Ritualist takes the object and hurls it into the air, and the spirit rushes into it before it hits the ground. Once it is picked up again, the object is now a fetish, and one very

Banes and the Rite

It goes without saying that when a werewolf binds a Bane into a fetish, much of the guidelines of the Rite of the Fetish go out the window. The Garou don't care whether or not a Bane is comfortable or not, and they damn well aren't going to try placating it with dark praise or Wyrnish taboos. Banes are generally captured, intimidated, beat to hell and outright forced into the fetishes that require their empowerment. In these cases, the Rite of the Fetish is pronounced almost like a sentence over the quivering, zero-Essence form of the subdued Bane.

Of course, some Garou (and for that matter, some Changing Breeds) practice this kind of no-holds-barred brutality on spirits other than Banes. The Shadow Lords may bind spirits in this matter as a dominance gesture, and the Get and their associated spirits may find trial by combat much more meaningful than a complicated dance of formalities. The polite approach is not always taken — indeed, sometimes it's not even appropriate.

relieved and joyous ritualist has earned themselves a lot of Wisdom.

Optional Rite Modifiers

Systems: As described in *Werewolf: The Apocalypse* (pg. 161-2) the Rite of the Fetish is performed with a Wits + Rituals roll at difficulty 10, which may be reduced by a number of means. The following may reduce the difficulty of this roll, but is certainly not an exhaustive list. (Nothing could be!) Reward players who think outside the box and create imaginative ways to convince, coerce or connive ways of making a spirit enter the fetish.

- Call to Duty (Level Two Philodox Gift, *Werewolf*, pg. 140) may be used as a supernatural edge within the Rite. A successful use of this Gift drops the difficulty of the Rite by one. However, unless the ritualist spends two Gnosis, they must know the name of the spirit they intend to use in the fetish. This Gift does not allow the Philodox to simply say "Get in the fetish;" that sort of thuggery tends to earn a well-deserved ass-kicking from the spirit.

- Clever persuasion can work to convince the spirit to enter a fetish, but then, that's exactly what the Rite of the Fetish is. Not a few spirits just ignore anything the ritualist says — Gnosis talks, and bullshit walks. None the less, a well delivered speech or song can reduce the difficulty of the roll by one. The roll is

Charisma + Expression, Performance or Leadership (whichever is highest) with a difficulty of the spirit's Willpower. At least as many successes as the level of the fetish are needed.

- Gnosis is a costly, though reliable, way of bribing a spirit into agreeing to form a fetish. By giving the spirit a *permanent* point of Gnosis, the difficulty is reduced by two. Some physical method of transference is needed; bleeding over the spirit is very common. Giving up Gnosis is, however, something every Garou, and indeed every shapeshifter, is horribly loath to do. Remember that Gnosis is more than a number on a page, and more than simply the fuel that powers certain Gifts. It is a connection to the world, each and every part. Garou of high Gnosis see every scurrying insect, every fluttering bird, every swaying plant. Werewolves look at the world and immediately empathize with it, respect it, desire to protect it. Now imagine feeling that, and then the next time you see the same bird, not giving a damn about it. This creature, which you have given your life to defending (along with the rest of the world) suddenly means nothing. Sacrificing Gnosis even for a good cause has this effect, which can shake the hardest warrior. Some Storytellers may wish to try and emphasize this by asking players who sacrifice Gnosis to roll as many dice as they sacri-

ficed, with a difficulty of their current Gnosis. A success means that they fall immediately into Harano.

- Taboos can be offered either by spirits, or by the ritualist. As noted before, many spirits are very fond of simply demanding a taboo and then not stating what it should be, forcing the ritualist to think on her feet. Storytellers can pull the same trick on their players too, suddenly demanding a taboo before the roll begins. (And, if they like, suddenly springing a condition on the taboo such as "... and I want it to be something to do with water." Or, automatically disregarding the first taboo they come up with and asking for a second.) If the player comes up with a clever and interesting taboo, the Storyteller should reward this with a goodly sized difficulty bonus, -2 or even -3. Any taboo, however, that has a negative gameplay quality should at least offer a -1 bonus.

- Direct threats are a difficult thing to pull off. Nothing in the Rite of the Fetish actually compels a spirit to remain; it's a negotiation with a spirit toward creating a binding agreement compelling it to stay in the first place. So when a Garou flexes his muscles and asks if the spirit would enjoy a few unusually placed piercings, most spirits simply bolt for

cover, breaking the Rite. There are ways to succeed in this sort of endeavor, however. One way is to get your packmates



to help, surrounding the spirit and cutting off an escape before it begins. This is a dirty ploy, however, and it has an unfortunate side effect: It proves to the spirit that you couldn't hurt it alone. This tactic produces cursed fetishes with stunning regularity and it's generally unpopular.

A more well-considered ploy involves trying to *make* the spirit flee early on in the Rite and then, because the ritualist was ready for this, hunting it down swiftly and capturing it. This can put the very fear of god into a spirit and convince it not only that it's worth agreeing to enter a fetish, but that it's worth behaving once it's inside. Bane Arrows are commonly employed for this if the spirit summoned is a Bane (for example, in order to create a Banekin). The rolls for these threats depend on how the threat is performed, and the Storyteller should ultimately judge based on exactly what happened. The bonus to the difficulty could be as much as -3 or -4, but a failure will immediately end the Rite.

- Indirect threats are sneakier, but often more effective than direct ones. A direct threat has a very limited timespan on it. Once a spirit is bound into the fetish, after all, what worse can be done to it? Many spirits often think they would have been smarter to accept death rather than an eternity of forced servitude, and begin cursing the fetish as soon as possible. But making a threat against something that the spirit values doesn't go away. Even if they're trapped inside a sword, what they value remains safe. Are they prepared to endanger that? Few are.

The problem is that there aren't many situations where these threats can work. You can't indirectly threaten a Bane; they know that the Garou can't protect anything of the Wyrm. Their own tribal law forbids it. On the other side, an animal or nature-spirit will feel betrayed by this sort of threat, and why should they then believe anything the ritualist says? But, in the few cases where the ritualist has the leverage needed to do so, it can be startlingly effective. Most often, it's a Charisma or Manipulation + Intimidation roll, difficulty of the spirit's Willpower. Each success above the level of the Fetish reduces the difficulty by 1.

Optional Rules — Extended Rite of the Fetish

The rules for the Rite of the Fetish in the Werewolf core book are very quick and to the point, designed for the most efficiency possible. You can make the fetish, the story isn't interrupted, and the game goes on. They are *fantastic* for when a fetish is an important stop in the story.

But what if you want to make the creation of the fetish itself the story? The system is probably a little cut and dried for this sort of thing. While you can pad the creation out a little bit, roleplay through the creation ritual and bargain on the difficulty of the roll, it does come down to that one roll. These rules are designed to stretch out the Rite of the Fetish a little so that it can become the climax of a story.

These optional rules simulate the Rite of the Fetish with a Resisted and Extended test between the ritualist and the spirit. The ritualist rolls Wits + Rituals, but this time with a difficulty of the spirit's Willpower. (Any modifiers based upon the quality of the object or any other preparation are counted for this extended roll.) In return, the spirit rolls Gnosis with a difficulty of the ritualist's Charisma + the level of the fetish. (It's much harder for a spirit to turn down a *chance* to be in a grand, incredible fetish than in a standard run-of-the-mill one.)

The ritualist needs to gain a number of successes more than the spirit equal to the Level of the fetish being made. (So a Level 4 fetish will require the ritualist to roll four more successes than the spirit.) The spirit needs to get a number of successes more than the ritualist equal to the ritualist's Charisma. (At which point, the spirit presumably gets bored with the proceedings.)

What makes this more complicated is that every roll beyond the first in the extended test must be earned by the ritualist by trying another tactic in the negotiation. Any of the tactics discussed above (such as Gnosis bribes, taboos, threats, and so forth) are legitimate, as are any clever tricks the player might think of.

Finally, the ritualist can choose to 'double up' on tactics in order to reduce the difficulty. Instead of just employing a taboo, they could offer two taboos. The first taboo earns the ritualist another roll, the second one drops the difficulty of that and all future rolls.

This continues until either the ritualist gains the needed advantage of successes (whereupon the fetish is created) the spirit does the same (in which case the spirit becomes bored and leaves) or the negotiations stall, with the ritualist unable to think of a way to continue. (In which case, again, the spirit leaves.)

Example: Desota Mourns-the-Dead is a Galliard with Charisma, Wits, and Rituals all at 3, and Expression 4. She is attempting to make a Shadow's Echo, a wooden flute that eases the souls of the recently deceased and stops them becoming ghosts. To do this, she is attempting to bind a water-spirit into the flute. This spirit has Gnosis and Willpower 7.

The Shadow's Echo is a Level 3 fetish, with Gnosis 7, and the water-spirit seems relatively curious about the very finely crafted flute she's produced, which was properly purified. This drops the difficulty for Desota - 1, from the spirit's 7 Willpower down to a 6. Meanwhile, Desota's Charisma 3 plus the fetish's Level 3 give the spirit a difficulty 6 to beat.

This worries Desota immediately. She sums up her chances and doesn't like them. Before her first roll, which she gets for free, she immediately offers a taboo: No one but her shall use the Echo, until the day she dies. The spirit likes this, and her difficulty drops down another point to 5. She's convinced she has the edge now, and both make their rolls.

Desota is pleased with her roll, her six dice produce a nice five successes, but she winces as the spirit does her one better, rolling six successes on its seven dice. The spirit mocks the fetish and makes remarks about her private life. Keeping calm, Desota pleads with the spirit, praising its wondrous grace and imploring it to see how right it would be within the flute. The Storyteller, agreeing to this, asks her to roll Charisma + Expression, difficulty of the spirit's Willpower (7). She gains three successes, and again Desota and the spirit roll. Both roll four successes, a stalemate.

Sensing it slipping away from her, Desota offers a second taboo: that it will not be used to calm the rest of those who murdered innocents. The spirit likes this, but asks instead for those who tortured or abused innocents. Desota agrees, and again they both roll. Desota gains three successes, the spirit two. The balance becomes even once again.

Running out of room, Desota begins to wish she hadn't given away that first taboo, she's not rolled a 5 yet. Not willing to give up Gnosis, she takes a darker tone, informing the spirit of just how close the Apocalypse is, and asks if it would like to be responsible for Gaia's death. This is another oratory and strictly by the rules she shouldn't be allowed to use this tactic again, but the Storyteller likes the very different tone and agrees to allow another roll if she can roll more successes on Charisma + Expression than she did last time. Desota rolls four successes, and the Rite continues.

Suddenly, something goes wrong. Maybe the guilt trip went too far, or maybe just time grew too long, but either way, disaster strikes. Desota only rolls two successes, while the spirit rolls six. With four more successes than Desota, the spirit suddenly turns and deserts the area, and Desota, already feeling tears well in her eyes, acknowledges the Rite has failed.

Optional Rules for the Optional Rules

The optional extended Rite of the Fetish rules make creating fetishes very difficult, especially once you try to make a Level 4 or 5 fetish. This is entirely intentional — Garou who succeed in making such incredible devices are widely renowned for their successes. Making a fetish is a very tough job.

If you'd prefer to make things a little easier, however, the easiest way to do this is to increase the difficulty for the spirit. Make the spirit's roll's difficulty the ritualist's Charisma + the fetish's level + 2 (max. 10), and the spirit will get out of the way more easily. Storytellers may also wish to do this to illustrate a spirit who is actually quite keen to enter the fetish.

Quirks and Strangeness

Though the utter bare bone essentials of the Rite of the Fetish are basically laid out above (and yes, the bare bone essentials are fairly involved) many Garou and Fera add little quirks to the process as well, ones that either are strictly aren't mandatory but have the power of tradition behind them. And the power of tradition is a considerable power indeed. Others are simply, well, weird, and defy many of the traditional principles of a fetish.

Fetish Names

"It's a Stradivarius. They all have names."

— James Bond, *The Living Daylights*

Fetishes have incredible personal meaning to their wielder. For the creator, this is hardly surprising — if you put that much effort into the creation of a single object, it will end up meaning a lot to you. But they tend to accrue names even in the hands of others. Sometimes a fetish comes with a very insisted-upon name from the creator; other times the respect that fetishes embody simply by being fetishes mean that they are named regardless.

Without a doubt the most commonly named fetishes are weapons. Almost without exception, every fetish weapon among the Garou carries a name. Fetish weapons find a very powerful place within the Garou heart; they speak to the primal nature of the Garou as Gaia's Warriors, and once they've been used even once, few can resist seeing it as a living thing in its own

right. Hence, it's a rare day Garou talk of "a klaive," at least when referring to a specific klaive. They instead hear of Wyldburn, the Dragonblood Sabre and Balmung. A fetish's name may take almost any form, whether direct and to the point (such as the Black Spiral klaive Gutripper) or innocuously poetic (such as the House Wise Heart klaive Maidensong). Some fetish names may seem somewhat coarse (the Bone Gnawer fang dagger "Rusty's Shiv"), but there is always an undercurrent of respect. If a fetish knife possesses a name like "Smiley," it's likely a dark-humor reference to the sort of ear-to-ear smile that happens not along the face, but along the neck.

Among the Fera, similar sorts of rules apply, but appropriate to their role. Bastet tend to most commonly name fetishes associated with stealth, as do Nagah. Ratkin name few of their fetishes, because many earn a name no more complicated than "loot." Gurahl most commonly name fetishes associated with healing, Corax with vision, and Rokea with travel, curiously enough.

Solid Spirit Fetishes

One of the strangest approaches to creating a fetish, a solid spirit fetish is created without any real object at all, but instead from part of a materialized spirit. The most notorious fetish of this type is the Black Spiral Dancer fetish known as a Devilwhip, made from the severed tentacle of a Bane.

Creating one of these is actually trickier than it looks. Materialized body parts of spirits can remain materialized within the physical world, as long as the actual spirit itself isn't dead. Once you slice the tentacle from a Bane, it doesn't vanish the moment it leaves the body. Instead, it drops to the floor, wriggles like crazy and whips blood around like crazy until the Bane drops dead, at which point everything dematerializes at once. So to create a fetish from part of a dematerialized spirit, you need to sever the limb without killing the spirit. This in itself is exceedingly difficult, and many Black Spiral Dancers actually make deals with Banes in order to secure a tentacle rather than attack it directly. (And some spirits prefer the idea of simply amputating part of themselves than being completely taken captive within an object. Most, however, do not.)

Once this is done, the body part will exist within the material world until the spirit it used to belong to dies, which can sometimes be a long time indeed but often isn't nearly as long as the fetish creator would like. In order to preserve the spirit part within the physical world, the creator binds a second spirit into the part, which roots it back into the Umbra, shatters the bond it has with the first spirit and allows it to survive regardless of any other event.

System: As per any normal fetish, except that there's a time limit in place. If the spirit from which the part is harvested dies before the Rite of the Fetish is completed, then the part will vanish.

Spirit-Birthed Fetishes

While the Black Spiral Dancers may be regarded by some as sick and twisted for their use of solid spirit fetishes, many Garou think it's not the most depraved practice around for making fetishes. Yes, it's abhorrent and perverse, but at least one of the spirits involved in it chooses to be involved. (And often both.) The same may not be said of spirit-birthed fetishes.

Spirit-birthing is an unusual process with limited application and some serious drawbacks, but among a few groups it retains popularity. The technique begins by planting a seed, ideally of a creeping vine, though it is possible to get the technique to work with other plants. When it just begins to sprout, the object that will become a fetish is somehow placed within the plant's grasp. With creeping vines, this is fairly easy, other plants require some manipulation.

The plant is then allowed to grow for years, with the object carefully tended to avoid rot or degradation. Then, once the plant has grown long enough, the fetish maker enacts the Rite of Awakening upon it. What happens surprises many that aren't familiar with the practice — the spirit awakens in both the plant and within the object itself. Once this is done, the creator pulls the object from the plant, taking the spirit with it, and a fetish is created.

This method has numerous disadvantages. First of all, it's slow. Really slow. The process takes anywhere between two years to a full decade to complete, a time unacceptable to most shapeshifters, werewolves or otherwise. In the old days, the Changing Breeds might have had that kind of time, but not now. Also, it can only work to create fetishes that have a plant spirit bound into them. Against this it has one sole advantage: It is reliable and doesn't require negotiation with the spirit to work.

But it is this advantage that makes it also exceedingly hated by many groups. For all that making a fetish is a long, hard and difficult process with a high chance of failure, few are willing to recommend slavery above giving the spirit a free choice. To those who oppose the practice, this technique is nothing but very indirect coercion.

Nonetheless, the practice is still in use among some groups, primarily among some Children of Gaia sects and the Glass Walker camp known as City Farmer. Even then, most of the Children denounce it, as does half the City Farmer camp.

For their part, most spirits bound within a spirit-birthed fetish don't seem to mind, and remarkably few are cursed. Those who use the technique champion

this as proof that it works, those opposed claim that the spirit doesn't know any better and compare it to abusive relationships.

Systems: Making a spirit-birtherd fetish requires the plant to grow around the object for a number of years equal to twice the level of the fetish — a Level Five fetish takes a full decade to grow. After this, all that is required is a successful Rite of Spirit Awakening and a good tug.

Multiple Spirit Fetishes

While normally only one spirit is bound within a fetish, it is possible, though more difficult, to bind in more than one. This can be done for a number of reasons. Among the Black Furies, it is an uncommon tradition to bind multiple spirits of the same kind into the one fetish. The Glass Walkers have sometimes employed a machine-like process to fetish making, binding different spirits into different parts of the fetish and then activating the whole to produce spectacular effects. And of course, the grand klaive has always traditionally been made with two spirits, one of which serves the purpose of giving the grand klaive supernatural 'bite', and the other providing a more unusual service. And for each of these purposes there is a different method for such multiple bindings.

Among the Black Furies, the method is quite simple. More than one Rite of Summoning is employed, or the Gift: Call to Duty is used to summon as many of the correct type of spirit involved. Most of these are dismissed until only two or three remain, and then the Black Fury performs the Rite of the Fetish for all of them, with negotiations occurring between the Black Fury and the spirits, with the spirits negotiating as a collective whole. All of them agree to join the fetish and perform the same role, or none of them do.

The Glass Walkers have a slightly more complicated task. While they also summon multiple spirits and perform the Rite in a single go, they always employ two different Rites of Summoning to call the two different spirits. Negotiations become a three-way affair with the Glass Walker forced to not only get each spirit to agree with his terms, but also with each other's. (Not a few business-oriented Glass Walkers deal with this by resorting to complicated legalese and trickery. The method tends to work well.) Once the terms are hammered out between all parties, the Glass Walker assembles the parts together to complete the fetish.

The most difficult trick is that of the grand klaive. The Black Furies simply substitute multiple spirits in the fetish for one, with all accomplishing the same task. While the Glass Walkers have some more difficulty in creating the fetish with their methods, once in the result is very similar — the fetish does one thing and one thing

only. Grand klaives, by contrast, do more than one thing, and this means that it can't be accomplished within a single Rite of the Fetish. As such, the standard way this is accomplished is to do it twice.

Once the first Rite of the Fetish is completed, the process begins anew. The grand klaive is purified once more, the Ritualist goes ahead and purifies herself again. And then the Rite of the Fetish is once again performed, this time for the second spirit. This is not easy, and can quite easily go wrong, causing the grand klaive to break (often spectacularly). Every so often, the collision caused between the two spirits causes a massive burst of spiritual energy that can damage and even kill the ritualist and anyone nearby.

But, assuming this doesn't happen, the second Rite allows another spirit to be bound into the grand klaive and carry out its functions as well as the first, with only one activation required to make both happen.

Optional Rule: Multiple Empowering Spirits

System: Both the Black Fury and Glass Walker multiple spirit fetishes can be made using the basic rules for the Rite of the Fetish. In neither case does having multiple spirits bound into a fetish change the rules for the fetish, and so no new rules are needed for creating it.

The double spirit in the grand klaive (or in any similar fetishes that the ritualist may be trying to create) is handled differently. As noted, the Rite of the Fetish must be performed twice. On the second time, if successful, roll the Gnosis of the first spirit within the fetish against a difficulty of the fetish's level times 2. (For a grand klaive, this is 8 dice against difficulty 10.)

If even one success is rolled, then the fetish suddenly erupts and is worthless. One die of aggravated soakable damage is done to the ritualist for every success rolled. If no successes are rolled, then the spirit enters the fetish without a problem. The fetish's creator can reduce the number of dice used by the fetish to resist a second spirit by the same methods used to reduce the Rite of the Fetish's difficulty — coercion, taboos, and so on.

This technique can be applied to other fetishes as well, and it is possible to bind more than two spirits into a single fetish in this way, but it is much, much harder. Every time a spirit beyond the first is bound into a fetish, the roll needing to be made is the accumulated Gnosis of all the spirits in the fetish, against a difficulty of twice the level of the fetish.

Fera and Cultural Variations

One unusual situation is that there genuinely isn't much variation in how the various Fera make fetishes. While there are some legitimate differences in the style of the Rite, the overall animistic truth of the

Werewolf universe remains the same for all the Changing Breeds. Each shapeshifter may take a different approach to placating the spirits, or may pursue different spirits to create different fetishes because of the different tasks they are called upon to perform. These variations in roles and societies certainly mean that a fetish has a different social significance among each shapeshifter society. But the actual way in which they are created remains remarkably similar among all of the Changing Breeds.

There are two theories that surround this basic truth. The first is that there is a single origin of the Rite of the Fetish, that one of the Changing Breeds came up with the idea and it has since spread to all the others.

If this is true, then the question becomes "Who had it first?" The first answer is "We did," declared by almost every Breed. The second, and far more thoughtful, answer tends to work via deduction. Almost immediately, the Rokea can be dismissed. They have an almost nil fetish culture, and the amazingly weak number of human born Rokea, especially in ancient times, suggests they wouldn't have begun the process of binding spirits into tools. The same holds true of the Gurahl; the high number of bears (as opposed to humans) in the breed suggests they weren't the first to create fetishes. Though they are rarely considered in the debate, the Nagah's spiritual limitations likewise make them an unlikely choice, and the Nuwisha are likely disqualified on grounds of being hardly materialistic at all. Finally, few believe the Ratkin could have devised the first pact to create fetishes, as the Ratkin are renowned for impatience and a penchant for destruction, not creation.

As such, the most commonly accepted originators of the fetish are the Ananasi, the Bastet, the Corax, the Garou, or the Mokolé. The greatest question mark among these five is over the Bastet; their predilection for copying human magics causes some to discredit them, but most agree this isn't reason to discount them entirely. The Ananasi are a favored choice among some because of their strong Weaver affiliations; Many see fetishes as a form of Weaver magic and this answer would support their beliefs. Lastly, more than a few thinkers (and far from all of them Garou) grudgingly admit that the Garou have more fetishes than any other breed, and a greater diversity of fetishes than any other breed, and this suggests it was quite probably them. Others, of course, dispute this point.

Others disagree with the first theory, however. They suggest that instead there may well be multiple points of origin and argue that there's a certain biological determination of the Rite of the Fetish. The primary difference between the Changing Breeds is in

their animal form, otherwise they all have a common element — humanity. Some argue that fetishes are a uniquely homid invention, and that therefore the race of the shapeshifter is an irrelevant factor in how the Rite has developed. They see the human factors as far more important than the questions of breed and purpose. Many attack this theory on this ground — while it explains how the physical form of the breed doesn't influence the Rite of the Fetish, it fails to explain why the different purposes of the Changing Breeds wouldn't.

The truth of the matter probably isn't important; what matters is that long ago, both shapeshifters and spirits agreed to the arrangement that still binds both sides today. Being the first to the negotiating table is a point of unnecessary pride; upholding the agreements made there is a far more telling proof of character.

Fetish Maintenance

Once a fetish has been created, by any means, the main thing most owners worry about is the prospect of it becoming cursed. Cursed fetishes are mostly the result of a displeased spirit, doing its best to annoy and disadvantage the fetish owner, either in the hope of changing the owner's habits toward something the spirit more heartily approves of, or simply as a way of punishment. In either case, most fetish owners take several steps in order to avoid this fate.

Decoration

Decoration is a standard part of most fetish creation from the beginning, the idea being to create a more attractive object of which the spirit will want to be a part. But most fetish owners continue decorating their fetish even after creation, adding beads, painting, or carvings over time. If spirits like decorations in the first place, they reason, they'll like more of them over time too.

Generally, this is a good technique. Most spirits do appreciate the decorations and as a result they can dissuade even an unhappy spirit from taking action against its owner. Some Children of Gaia insist that it's more the attention such decorations connote than the decorations themselves that make this work, while a few Shadow Lord Theurges suggest instead that it's more of a currency effect. If no decorations or similar gifts are given, there's little incentive for a spirit to behave. But if they are receiving nice treats on a regular basis then misbehaving has consequences — the treats are cut off.

Perhaps the greatest problem this technique has is that, after a while, there's simply nowhere left to decorate and the fetish can quickly begin to look, in a word, tacky. Smart creators begin to replace decorations rather than simply add constantly.

Cursed Fetish

No mechanics are provided for determining when a fetish might become cursed, whether through the recalcitrance of an unhappy empowering spirit or a nasty result on the Rite of the Fetish. This is deliberate; carefully tracking day-by-day fetish maintenance is a bookkeeping hassle, and it should be up to the Storyteller to determine how stringent or lenient the standards should be. As a general rule, a fetish should become cursed when it's reasonably obvious that it has been maltreated, with it left to the Storyteller's discretion as to what is "obvious." Spirits that have been forced into their fetish homes, of course, rebel much more readily than those that were properly beseeched for their aid.

Another potential origin for cursed fetishes is corruption. A long-lost klaive that's found in the ribcage of a long-dead Wyrms-beast in the heart of a disused (but still potent) Hive might have been tainted by the long years spent there. A fetish weapon that tastes the blood of innocents too often might develop unpleasant quirks. Again, this should be seen as more of an interesting story hook than as an extra bookkeeping mechanic.

The penalties imposed by a cursed fetish are left to the Storyteller to determine, but should usually involve an increased difficulty to activate the fetish, or perhaps a penalty to whatever rolls are used in conjunction with the fetish. For instance, a cursed weapon might subtract Melee dice from its wielder as it twitches and spasms in his grip. The penalties should be inconvenient, but not crippling; truly nasty curses should be reserved for the focus of an entire story.

Shrines

An alternative to decorating the fetish is to create a decorated place to keep it. Fetish shrines are therefore quite common, large holders for fetishes usually consisting of a basin or plate upon which the fetish is placed and a large backboard that stands behind and above it, proclaiming the fetish's name and other important information in decorative glyphs.

Shrines vary wildly in tone and style from group to group. A traditionalist Black Fury may very well make a shrine from marble in classical Greek style, a Glass Walker may create a work of gaudy modern art, while a Hakken may create a place of sparse elegance and a delicately made case to contain his ancestral fetish. The primary downside to a shrine is that they require

some degree of permanence, and as such they're mostly useless to those who intend to travel a lot.

Gnosis Sacrifice

An extreme option, usually only called upon to calm a fetish that has already become cursed and that has resisted all other calming efforts, Gnosis sacrifice mirrors the same technique employed during the Rite of the Fetish. A physical connection between the owner and the fetish is created, most commonly by bleeding upon the fetish. In this connection, Permanent Gnosis flows from the owner to the fetish.

This sacrifice has as devastating effects upon the owner as it does upon the creator during the Rite of the Fetish, and is thus exceedingly unpopular. But if nothing else works, Gnosis sacrifice nearly always does.

Rite of Contrition

The Rite of Contrition is a cure when employed with fetishes, only brought out if the fetish has already become cursed. As a general rule, they're quite effective in assuaging the anger of a minor spirit within a minor fetish, but a cursed grand klaive or similar fetish is considerably more difficult to calm.

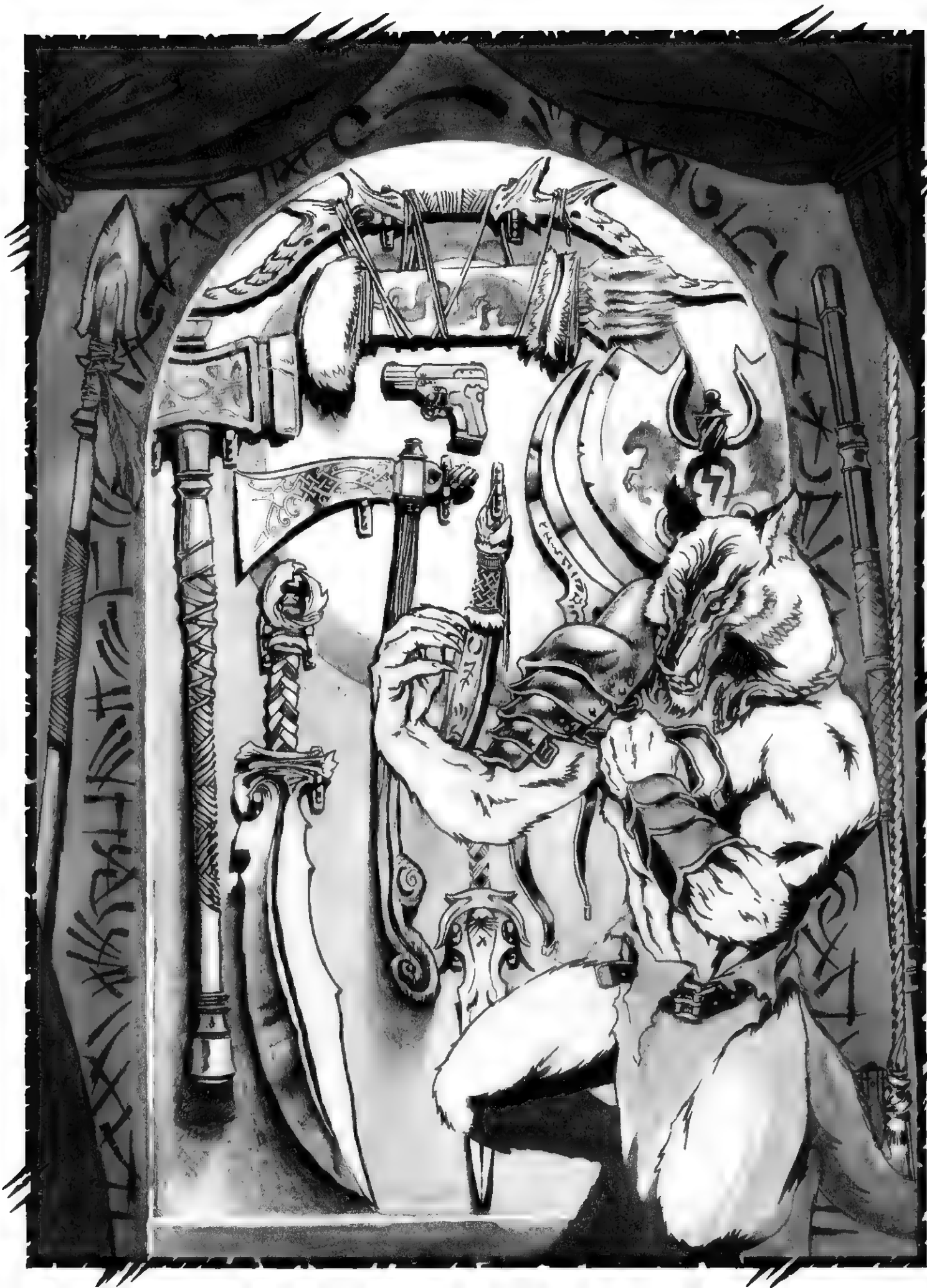
System: If the Rage of the spirit within the fetish is not known, substitute its Gnosis as the difficulty. A number of successes equal to the Level of the cursed fetish are required to appease the spirit within.

Rite of the Peacock

If the Rite of Contrition is a cure employed when a fetish becomes cursed, then the Rite of the Peacock is preventative medicine. The Rite of the Peacock is performed either once a year, once a season, once a month, once a week or even once a day, and is designed to stroke the ego of the spirit and keep it happy.

The rite varies highly depending upon the breed performing it and the human culture (if any) surrounding the ritualist, but always possesses some common themes. The rite begins with a performance of some description, either singing, poetry, dancing or howling. Once this is completed, the ritualist continues with a string of praises for the fetish and the spirit within the fetish. To complete the rite, the fetish is held above the ritualist's head and its name is chanted three times.

System: The Rite of the Peacock is a Level Two Rite. The ritual is handled with a Charisma + Rituals roll, difficulty of the fetish's level + 3. If the roll succeeds, the fetish will not become cursed for at least one month, regardless of anything else. In extreme circumstances, the Storyteller may say the level of abuse the fetish is subjected to overrides the power of this Rite.



Chapter Three: Pieces of Spirit

All that exists lives. The lamp walks around. The walls of the house have voices of their own. Even the chamber vessel has a separate land and house. The skins sleeping in the bags talk at night. The antlers lying on the tombs arise at night and walk in procession around the mounds, while the deceased get up to visit the living.

— Chukchi Shaman

This chapter contains a number of new fetishes for all breeds, tribes and auspices, and even some for the various Changing Breeds. The list is hardly meant to be comprehensive; even adding together the fetishes in this book, all the Tribebooks, the *Players Guide to Garou* and the core rules, you still have only a representative sample. Use these fetishes as written, or simply as ideas on which to base your own creations; it's all up to your group. They are divided into several categories for ease of use, and ranked from Level One to Level Five within each category. (Variable-level fetishes and talens are listed after the Level Five fetishes by group.)

General Fetishes are presumed to be primarily Garou fetishes, although a Storyteller might permit one to be general knowledge for some other Changing Breed if it seems appropriate; Air Foot Anklets, for instance, seem awfully appropriate for Bastet or Kitsune.

Breed Fetishes are not guarded jealously, since a werewolf's breed is not really as much a subculture as

tribe or auspice. However, there is a certain social stigma that comes from using a breed fetish attuned to a breed other than the owner's; it's generally associated with being inappropriately ashamed of your own heritage. Of the various breed fetishes, only the homid fetishes are likely to be adapted by other Changing Breeds; the Fera have such varying relations with their metis (and, of course, no wolf-bloods) that the principles behind Garou breed fetishes are usually alien to other shapeshifters.

Auspice Fetishes are, more than any other type, tools of the trade. They are never fashioned for werewolves of other auspices, and are loaned out only between packmates, and then almost always temporarily. Using a fetish specific to another auspices is, to many Garou, one of the first warning signs that a werewolf is going to try to renounce his own auspice. Fera are only rarely able to adapt auspice fetishes, with a few obvious exceptions (Gurahl; Nuwisha and Ragabash fetishes; and so on).

Tribal Fetishes are probably the most jealously guarded of the various sorts, as they are as much links between tribesmates that reinforce the tribal society as they are spirit tools. Again, a werewolf might lend a tribal fetish temporarily to a packmate of a different tribe in times of need, but the practice is frowned upon. Werewolves take pride in their tribes, and in the unbroken chain between ancestors and descendants. Keeping tribal fetishes in the tribe's hands is simply a manner of showing the proper respect. Obviously, only under remarkable circumstances should a Fera have a fetish that closely mimics a Garou tribal fetish.

Kinfolk Fetishes are quite rare, being designed to be used by Kinfolk without Gnosis. They are difficult to construct and hard to find; the representative samples have been updated from Kinfolk: **Unsung Heroes**.

Changing Breed Fetishes are like tribal fetishes in that they should probably not be assigned to members of other shapeshifter races; it somewhat undercuts the theme of the Breed in question. As always, though, do what seems best for your chronicle.

Activation Rolls

Several fetishes have variable effects depending upon how many successes are made on the activation roll. If the player chooses to spend a point of Gnosis instead of rolling, then these fetishes work as if the player had rolled as many successes as he has Gnosis.

General Fetishes

Eternal Waterskin

Level One, Gnosis 6

The Eternal Waterskin most likely began as a Silent Strider fetish going back to their earliest days of travel. At present, though, it is a general fetish. It simply proved too useful for other tribes not to create their own versions. Tribes like the Bone Gnawers, Glass Walkers, Silver Fangs and Uktena all have or once had desert-faring members; while the Fianna and Get of Fenris possessed sea-faring cultures that likewise found it useful.

The fetish is a waterskin decorated with various glyphs and then bound with a water spirit. When activated, the water-spirit fills the waterskin once more. Garou with one of these fetishes can thus cross great distances without needing to find a water source for weeks.

Bell of Ice

Level One, Gnosis 6

Made of pure silver and bound with an ice-spirit, a bell of ice is about four inches tall and engraved around the edge with glyphs warding against magic. When activated, the ice-spirit seeks out and embraces any victims of a lingering enchantment, causing them to shiver violently. This is very useful for seeking out victims of magical mind control or otherwise attempting to explain unusual behavior. It works on Garou rites or Gifts, vampiric powers or blood magic, and the magical spells and incantations of sorcerers and mages.

It will not detect the presence of evil spirits in people (such as fomori or possessing ghosts) nor will it detect the condition of being a blood-thrall to vampires. Such conditions are not magical, despite being supernatural. If for some reason the victim wants to resist being discovered of their own free will (i.e., the enchantment isn't compelling them to resist) then they may try not to shiver by making a Willpower roll at difficulty 8.

Spirit Sextant

Level One, Gnosis 5

Historically, a Spirit Sextant is one of the most unusual fetishes among the Garou. Most commonly the Glass Walkers are known for adopting the fetishes of the other Garou for their own purposes, but the Spirit Sextant was originally created by the Glass Walkers (when they were known as Warders) and has since been adopted by other tribes. The Sextant is a common naval sextant, bound with a sunflower-spirit.

The Sextant works by tracking the spirits within stars, much in the same way a sunflower tracks the sun as it moves across the sky. By tracking the positions of various stars, the Spirit Sextant can always tell which direction is true north (as opposed to magnetic north) when activated.

Truth Earring

Level One, Gnosis 6

Few Garou like being lied to. Many Garou love this fetish. A small golden earring bound with a servant of Falcon, the Truth Earring acts as a fairly reliable lie detector when activated. Should the wearer be lied to, the earring vibrates softly. All rolls made to try and deceive the wearer through speech or sound are made at +3 difficulty. The earring does not warn against visual deception.

Blanket of Peaceful Rest

Level Two, Gnosis 7

Nightmares can be dangerous things. Not only can they hint at and foster insanity or Harano (and both are all too common threats of the Apocalypse War), but they can also be windows to the soul for Banes like Nocturnae to exploit. Often employed both to protect packmates or Kinfolk, the Blanket of Peaceful Rest ensures that those sleeping beneath it suffer no nightmares. Any spirit attempting to supernaturally cause nightmares must first achieve at least one success on a Gnosis roll (difficulty 7).

The fetish can backfire, however. Cursed Blankets of Peaceful Rest are some of the most notorious fetishes, stripping their victims of not only nightmares, but also dreams. Some have awoken from under one in the grip of horrible depression. Others haven't risen from their slumber at all. Sleep is a time when even Gaia's defenders are vulnerable, and a fetish that guards them while they sleep is a very dangerous thing to have turn upon you.

A Blanket of Peaceful Rest is bound with a Lune or an owl-spirit.

Dark Mask

Level Two, Gnosis 6

There's a lot of debate as to where this fetish actually came from. Most would guess the Stargazers immediately, as it seems to be exactly the sort of thing a Kailindo master would favor. However, those who know of the Stargazers' aversion to fetishes would dismiss it as unlikely in the extreme. A few educated guesses argue that it originated with the Get of Fenris during the Dark Ages; the Silver Fangs during the Renaissance; or a Glass Walker who'd simply watched too many kung fu films.

The Dark Mask is a simple strip of black cloth, made so that it is completely opaque. Within it is bound the spirit of an owl. When activated and worn, the wearer effectively goes into frenzy, receiving all benefits and detriments thereof. The user doesn't appear to be in a frenzy, however, but instead looks as if he's fighting normally other than being unable to distinguish friend from foe. In addition, the wearer suffers no penalties to Perception rolls while this fetish is activated.

Perhaps the main benefit of this fetish is that its mimicked frenzy is somewhat controllable—the wearer maintains the ability to pull the mask off at any point and end the frenzy by spending a Willpower point. However, there is one exception to this: It is still possible to actually frenzy while wearing the fetish. Should this happen, the wearer cannot think enough

to remove the mask, which wouldn't stop the frenzy anyway. They do retain the benefits to perception during an actual frenzy.

Dream Catcher

Level Two, Gnosis 6

The Dream Catcher is a fetish that has spread throughout the Garou Nation primarily by human culture. Originally a Pure Ones fetish that was captured but rarely understood by the European tribes, over time the commercialization of dream catchers and their popularity has driven more young Garou to learn about these fetishes. As such, they are now widely known among all the tribes with any numbers in North America.

Made from a simple hoop of wood with a web of sinew threaded within, Dream Catchers can be used in a number of ways. Many Garou create small dream catchers and wear them, others hang them above the beds of those they wish to protect. Others still hang them in windows. In all cases, the rough effect is the same: Any Bane attempting to possess someone the Dream Catcher is protecting becomes caught in the web of the Dream Catcher. The Dream Catcher remains activated for twelve hours.

A Protection, Guardian or Weaver-spirit must be bound into a Dream Catcher.

Eye of the Night

Level Two, Gnosis 5

The Eye of the Night is an unusual fetish in that its effect changes from day to night. A small circular glass disk maybe 5 inches in diameter, the fetish is either bound with a sun-spirit at dusk, or a Lune just before dawn. Both spirits produce the same effect in this fetish.

When activated, the disk is hurled into the air and at its apex will suddenly stop and remain centered over the user's head. If activated at night, the disk will suddenly burst into a glow as powerful as the full moon. This can be useful for searching dark areas, and it will also stun any opponents who can't make a Wits + Alertness roll at difficulty 7. (Stunned opponents lose their next action; this fetish can't stun entities that don't rely on sight.)

During the day, however, the disk goes black as a starless night and filters the sunlight through the night-infused glass, creating a shadow around the user disproportionate to the Eye's size. This is most particularly useful during very long, hot, sunny travels. Garou with this fetish receive -2 difficulty to Stamina rolls for fighting off exhaustion under appropriate circumstances.

An Eye of the Night can be activated once per scene.

Fifty-Yard Rattler Rope

Level Two, Gnosis 6

A product of the Wild West, the rattler rope is a lasso made of rope of four strands, and with a snake-spirit bound into it — traditionally a rattlesnake-spirit, hence the name. Most are made to a length of about ten yards. However, when activated the lasso can extend to a length of around fifty yards, and throwing it that distance with accuracy is just as easy as it would be to throw the lasso ten feet.

Netting someone with a lasso is a Dexterity + Athletics roll, difficulty 8.

Kinship Doll

Level Two, Gnosis 6

A favored fetish among the Get of Fenris, Silent Striders, and any Garou with a predilection for travel, the Kinship Doll is created from a traditional doll. What “traditional” in this case means depends entirely upon the culture to which the creator is native. (Get of Fenris often make traditional German or Scandinavian children’s dolls, but Glass Walkers and Bone Gnawers have been known to kit bash action figures and get results.) The doll must resemble the specific Kinfolk of whoever holds and uses the fetish, and must then be imbued with the spirit of any animal that gives birth to more than one child at a time.

When this fetish is activated, the doll begins to talk, telling the holder where and in what physical and mental condition the specific Kinfolk is. The informa-

tion is fairly specific, such as “I’m in a basement in a house on the corner of 3rd and Main in New York, and right now my right knee is hurting a lot, I’m bleeding from several places, and I’m very, very frightened.”

Lagomorph’s Boon

Level Two, Gnosis 7

The good luck charm was a constant favorite among all Changing Breeds, long before this particular incarnation was devised. But the Lagomorph’s Boon, undoubtedly the product of an unnecessarily convoluted Glass Walker, deserves mention as a quick and effective adaptation of a human superstition — the lucky rabbit’s foot. Since then, it has become a favorite among the Bone Gnawers, Fianna and Glass Walkers. It is bound with a luck-spirit.

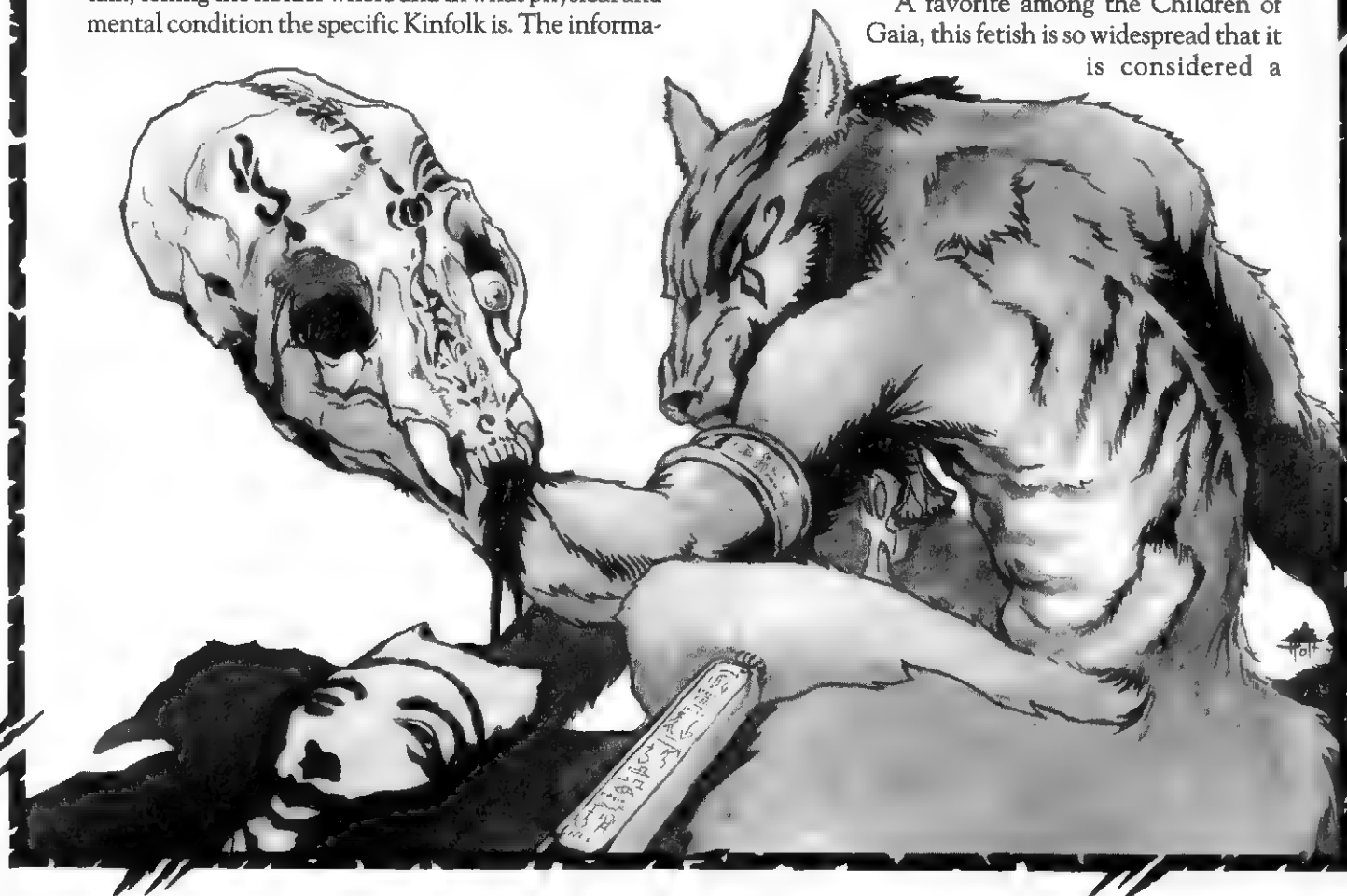
For every success rolled when activated, the Lagomorph’s Boon turns a single 1 on any roll into a 2 which can turn a failure into a success in very rare circumstances. The Boon can be activated once per scene.

There is another version of this fetish that looks extremely like the Lagomorph’s Boon but is notably smaller. It is also a Level Two, Gnosis 7 fetish and, when activated, automatically restores all spent Rage but forces the user to make a frenzy check (difficulty 5). This fetish is bound with a spirit of Rage or War.

Law Skull

Level Two, Gnosis 7

A favorite among the Children of Gaia, this fetish is so widespread that it is considered a



general fetish. The Law Skull is made from the skull of an enemy bound with a spirit servitor of Falcon. The skull is then decorated very specifically. The fetish maker paints set of runes representing every tenet of the Litany running in a row from the base of the skull up and over to the teeth. He then inscribes the left temple with the glyph for "Glory," and the right temple with the glyph for "Wisdom." He draws the glyph for "Honor" between the eyes.

On its own, the Law Skull does nothing. Placing an eye of a defeated foe into one of the sockets is the only way to activate it. When this is done, the skull speaks to the user, telling him of things the foe's eye saw before he died. These stories are of wrongdoings the user committed, including breaches of the Litany but also of more general sorts, wherein the character did not act to the highest regards of Honor. With the eye placed in the left socket, the stories are of wrongdoings in regards to Honor and Glory. Should the eye be placed in the right socket, then the stories are of failings in Honor and Wisdom. In listening to these stories, the user can understand shortcomings in their own behavior and move to rectify them.

In addition, the Skull can be used upon others as a way to prove guilt or innocence, but this is difficult. The dead eye must have seen the transgression and, unless the accused agrees willingly to hold and use the Skull, then the Skull must make a roll of its own Gnosis against a difficulty of the target's Rage in order to divine *which* story the victim doesn't want told. If the roll is failed, then it tells a different story, or simply tells none.

Moongleam

Level Two, Gnosis 5

The Moongleam is a smooth pebble, usually either found smoothed by a river or else ground down by machine tools to a glassy finish. A Lune is bound into the pebble, imbuing it with moonlight. It cannot be used during the day, but activating it at night turns it into a light source. How strong the light is depends upon the phase of the moon. Under the new moon the light is unsteady and very faint, like a dying candle. The crescent moon has a steady but faint glow, while the half-moon produces a light equivalent to a modern day flashlight. The gibbous moon allows for a glow as powerful as a car's headlights, while under the full moon the Moongleam can flood an entire area with a powerful light. During this last phase, the Moongleam can blind opponents temporarily if used unexpectedly. (Opponents can try to cover their eyes quickly by rolling Wits + Alertness, difficulty of the fetish user's Dexterity + Subterfuge.)

Air Foot Anklets

Level Three, Gnosis 6

Traveling lightly takes on a whole new meaning with these anklets. Bound with the spirit of an insect, bird, or the air, these bronze anklets make every footstep hit the ground with almost no impact whatsoever. This very simple trick has a multitude of effects that all come into play when the fetish is activated.

The first effect is that the wearer ceases to leave even half the trail they normally would — no footprints, no disturbing of dust. Any attempts to track the wearer via any means other than scent while these are activated are made at +2 difficulty. Similarly, the wearer's feet make almost no sound when they hit the ground — Stealth rolls to sneak around are made at -2 difficulty.

Furthermore, they aid Stamina while running. Wear and tear on the feet and lower legs while wearing these is nearly nil, and even in Homid form Garou can run miles without feeling pain. All Stamina rolls involving long distance running become easier by -2 to difficulty.

Some things are not aided, however. The magic is not quite powerful enough to make the user float, and while it may help with landing some small jumps (Storyteller's discretion) if you jump off a skyscraper, these won't help you in the slightest.

Sun Whip

Level Three, Gnosis 7

This exotic fetish takes the form of a bullwhip with small nuggets of gold bound into the coil, weighted with a large nugget in the tip. The fetish maker's tribal glyph (or sometimes a family crest), is carved or otherwise imprinted upon the base of the handle. Binding a sunlight or fire-spirit into the whip completes the weapon. When activated the weapon glows slightly and upon making contact with a vampire bursts into either sunlight or flame. Against vampires, the weapon does Strength +4 aggravated damage, although the difficulty to strike properly is 7. Against other foes, a Sun Whip does Strength +1 lethal damage.

Whistle Call

Level Three, Gnosis 6

The Whistle Call is a small wooden whistle, often lacquered, carved with glyphs, or decorated with beads. Within it is bound the spirit of an infant mammal, a bird-spirit, or a wind-spirit. Once activated, the whistle may be blown to instantly inform the user's entire pack that she is in trouble. Though the whistle does make a noise, the pack does not need to hear the noise to

understand the message. With a second activation and "sounding," the whistle can communicate its exact position to the user's pack.

Book of the Spirits' Secrets

Level Four, Gnosis 7

The Book of the Spirits' Secrets is made from red leather and must be at least two inches thick, and is then bound with a nautilus, clam, or Venus flytrap-spirit. This spirit acts as a "vessel spirit," allowing another spirit to reside inside it and temporarily become the spirit empowering the fetish. The second spirit must be present at the time of the book's activation.

Opening the book to the first page and then inscribing the name of a spirit activates the fetish. This works for nature-spirits, Banes, ancestor-spirits, or even ghosts. For every success on the activation roll, the spirit answers one question. Speaking the question aloud causes the book to flip to a page where the answer (as the spirit would know it; the book cannot cure ignorance) is written. If the subject is not a Gaian spirit (such as a Bane, Weaver-spirit or ghost) the activation roll is resisted by the spirit's Gnosis or Willpower, whichever is higher.

With five or more successes on the activation roll, the Garou may instead choose to ask a favor instead of the questions. The favor consists of employing one of the spirit's Charms, once. After the spirit has discharged its duties, it is free to leave.

Feathered Cloak

Level Four, Gnosis 8

A highly difficult fetish to make, requiring thousands of differently colored feathers, a Feathered Cloak can take years to create, but the end results are spectacular not only in function but in form. Properly made, the cloak shows a dazzling array of different colors and patterns, and it is said that gazing on one for three days without wavering in one's attention makes it possible to see the road of life itself in the pattern of feathers. This may or may not be true, but what is certain is the spectacular effect the fetish provides: The wearer can fly.

When activated, the wearer can rise above the ground and travel horizontally at speeds equivalent to her running speed indefinitely. The flight is not perfect, however. The wearer cannot travel both horizontally and vertically at the same time, and vertical travel is considerably slower, progressing at walking speed.

Finally, the entire experience causes a great deal of stress upon the body. For every ten minutes of flight, the player must roll Stamina + Athletics (difficulty 5). If the

roll fails, then the pain from the stress has become too intense and the wearer will need to land and rest.

The Feathered Cloak is a full-length cloak that remains wrapped around the body, even during flight, and is bound with a bird-spirit.

Tangling Whip

Level Four, Gnosis 8

A favorite among the Children of Gaia, but also popular among the Glass Walkers, Shadow Lords and Silent Striders, the tangling whip must be created from green leather strips, woven and bound into a complete whip with a steel handle. The fetish maker then binds a lizard-spirit into the whip.

The lizard-spirit lends the fetish (when activated) its ability to shed its own tail. With every strike, the whip sheds from the handle and wraps itself around the victim as quickly as possible, wriggling like a worm the whole time. The victim must immediately make a Dexterity + Alertness (difficulty 9) roll or lose one dot of Dexterity until the cords are pulled loose from his limbs. Since the roll involves the Dexterity being stolen, multiple strikes quickly bind a victim until he loses all Dexterity, at which point he is completely immobilized. The whip cords have a Strength of 7 and five health levels each, for purposes of rending or overpowering them.

Once a whip has been shed, a new one sprouts from the handle almost instantly. The whip may be activated only once per round, but otherwise suffers no ill effects from this shedding.

Time Piece

Level Four, Gnosis 8

One of the more mutable fetishes that exist among the tribes, the Time Piece is exactly that — it is created from any device that exists to tell the time of day. The earliest were sundials or water clocks, later ones are hourglasses, and the Glass Walkers love to make them from modern wristwatches. In all cases, the Time Piece is bound with a water-spirit.

That a water spirit achieves the effect of the Time Piece confounds some novice Theurges, since the effect has nothing whatsoever to do with water. Instead, the Time Piece slows down time temporarily. The fetish is activated by setting the timepiece in some way, such as lifting a cloth from a sundial, spilling water into a water clock, turning over an hourglass, or setting a stopwatch. When this happens, time gradually begins to slow down in the surrounding area, except for whoever holds the Time Piece.

In game terms, in the first turn after the Time Piece is activated, everyone within forty yards who

isn't holding the Time Piece has a dice pool one lower than normal for all rolls. The second turn subtracts two dice, and so on to a minimum dice pool of one die. This continues for as many turns as the user's successes on the activation roll. After this, time suddenly speeds up once again and all penalties are removed.

This fetish may be activated only once per day.

Wind Hammer

Level Four, Gnosis 7

The wind hammer is a favorite among the Glass Walkers and the Shadow Lords, and for exactly the same reason: Both deeply appreciate a powerful but inconspicuous weapon. The wind hammer, when not activated, looks like a large, heavy warhammer, the head of which is carved from stone. When activated, however, the hammer appears to dissolve into a burst of wind. And yet the hammer remains within the wielder's hand. It retains weight and mass, and does exactly the same damage as when not activated. In addition, while the head of the hammer remains completely solid, the handle gains the ability to have objects "inserted" into it while activated. This allows the wielder to place, for example, a cell phone in their curled hand so that it doesn't look out of place.

The wind hammer can be detected, however. First of all, it carries a chill air about it. The difference in temperature is slight, but someone who knows what to look for and is within three feet of the hammer can find it. Secondly, while the hammer can be carried around normally, it still weighs a great deal. Those carrying it usually have very tense muscles in the arm bearing its weight. Those trying to detect someone carrying a wind hammer roll Perception + Alertness. The difficulty is 7 for someone who knows what a wind hammer is and is feeling for the cold, and 9 for someone just looking for "a move" or "something odd".

A wind-spirit, naturally, is the empowering spirit of a wind hammer.

Bindrune Amulet

Level Five, Gnosis 8

Language holds power. At the moment a child is taught to say "tree," that is all he will ever see one as. He will be unable to comprehend a tree in any other way and unable to discuss it without using the term imposed upon it. It defines the world and its power is thus held in deep suspicion by some Garou, especially the power of the written word. As a result, the Garou rarely explore the concept of fetish glyphs, but occasionally Silver Fang, Children of Gaia and (especially) Glass Walker Theurges try turning their hands to

creating such fetishes. Both the Black Furies and the Get of Fenris detest the very idea, one of the rare points they agree on.

One result of these experiments is called a Bindrune Amulet. Always crafted of silver, the amulet has a number of different glyphs carved on its face, each one connected into the next to form a completely new glyph. The spirit bound to the fetish connects the glyphs together and fills them with power. It is unclear exactly how this works, but most Theurges believe that this process somehow changes the spirit as it is bound into the fetish. The lack of clarity at this point is what makes Bindrune Amulets still so poorly received among Garou, and owning one can be cause for a loss of Renown in all tribes other than the Glass Walkers. (Presume a loss of one Honor for acquiring one.) Making one can be disastrous. (Here, presume a loss of one permanent Honor and three temporary Wisdom.) In addition, because they're made from silver, carrying one causes the wearer to lose one Gnosis.

But for some, even this is not enough to dissuade them from using such a device. Perhaps they are Glass Walkers, where these come with much less stigma attached. Maybe it is an heirloom and the owner would prefer to honor his ancestor's memory rather than appease his contemporaries. Or it could be that the owner simply believes that in these final days no one should turn up their nose at any weapon against the Wyrms.

The Burning Sky Falcon is an example of one such Bindrune Amulet. Held upon a delicate silver chain and about the diameter of a tennis ball, the fetish is emblazoned with the interlocking glyphs for "Falcon," "Fire" and "Storm." Activating this fetish requires the expenditure of one Gnosis. Once activated a bird made of fire emerges from the fetish and immediately rises to the sky and explodes into a rain of fire. Nobody within 4' of the fetish user will be hit, but everyone outside that circle and within 20' of the user suffers five levels of aggravated damage, which is soakable (if the victims can soak aggravated damage, that is).

Cloud String

Level Five, Gnosis 6

Often travelers seem to be capable of taking the weather along with them, moving from place to place and never seeming to find anything but the same climate, regardless of the area's normal weather patterns. But with a cloud string, a traveler can achieve this deliberately. The cloud string is simply made from twine and must be at least 20' long. It is bound with a rain-spirit.



When activated and tied in a knot, the cloud string can ensnare the weather in a local area. The weather can then be dragged to wherever it is needed. For example, by stringing an area in the middle of a drought, the Garou could lead the hot weather into a flooded valley and help dry up the rain. Conversely, by snagging a rainstorm, a Garou alleviate drought or put out forest fires. The main difficulty with this is speed—The Garou must walk with the string, not drive or otherwise travel quickly.

The fetish looks quite unusual when it is used. The knot hangs in mid-air, and the moving weather can be observed by others. A heat wave dragged by any observers can be easily felt, and causes onlookers to break out into sudden sweats. Likewise, clouds visibly move behind the Garou if the fetish drags them along.

When the weather is pulled from them, areas immediately experience the direct opposite of the weather they had previously. The aforementioned drought-stricken plain would suddenly develop a massive rainstorm of strength proportionate to the strength of the previous drought.

Some feats are beyond the power of this string. A Garou could not cause a rainstorm in the deserts of Chile or take a heat wave to Antarctica. In these

cases, no weather may be brought to or taken from the areas. However, in most cases this is a very useful, if unusual, fetish.

Claw Carvings

Level and Gnosis Variable

One of the stranger types of fetish, claw carvings take the form of tiny glyphs etched into a Garou's claws and spirits bound into the glyphs, something like a minute scar fetish. Claw carvings can only be used in Crinos form; the claws of Glabro and Hispo are not large enough for the glyphs to carry power. A set of claw carvings is almost universally a war fetish, but not always.

- **Dueling Claws** (Level One, Gnosis 5) are a rarity, but viewed favorably by most tribes. Designed for warriors who repeatedly enter battles where the death of the other combatant would not be preferable, the Dueling Claws are bound with the spirit of any infant animal and are marked "Story," "Honor" and "Claw." When activated, the claws automatically do one health level of unsoakable damage, but cannot do any more than that, regardless of the attacker's Strength or successes on the attack roll. However, they also leave bright red wounds when-

ever they strike that remain visible for hours afterwards, remaining even if the wounds are healed. These fetishes are popular with both Philodox and Ahroun as a way of settling disputes honorably.

- **Fire Claws** (Level Three, Gnosis 6) are one of the most common forms of Claw Carvings. When activated, the fire spirit inside the Claw Carvings sets the Garou's claws alight, so that they add a die of fire damage to the Garou's claw attacks. The flames last for one turn per success on the activation roll (or, if a Gnosis point is spent, for five turns). The glyphs marked onto Fire Claws are "Fire," "Glory" and "Claw."

- **Thorn Claws** (Level Three, Gnosis 6) have a plant-spirit bound into them, such as a rose or lantana. When activated, the thorns of the plant-spirit erupt into the claws producing strong bone hooks on the claws. A successful claw attack causes the hooks to grab into the flesh of the victim, refusing to let go. To escape, the victim must spend one action to pull the claws from their skin, and achieve three successes on a Strength + Brawl (difficulty 8) roll. If the roll does not garner enough successes, then the action is wasted. While hooked the victim is at -1 to all actions and cannot flee, of course, the attacker cannot continue to use his claws freely unless he chooses to end the fetish's effect. The glyphs marked on Thorn Claws are "Tree," "Glory" and "Claw." A Garou with a permanent Rage of 5 or more cannot receive Thorn Claws, as the plant-spirit is repulsed by an excess of Rage; a character with Thorn Claws who subsequently increases her Rage to 5 or more immediately frees the plant-spirit, destroying the fetish (although thankfully, not her claws).

- **Umbra Claws** (Level Four, Gnosis 5) are marked with the glyphs "Umbra," "Wisdom" and "Claw." Bound with a Wyld-spirit, the Claws are capable of tearing the Gauntlet. While the Gauntlet inevitably repairs itself very quickly in a flurry of Pattern Spiders mending and weaving, this creates a short time in which the Garou can step sideways considerably more easily. Anyone in the same area as the Garou when she successfully activates the Claws steps sideways at -3 difficulty. This effect is instantaneous; anyone wanting to enter the Umbra must do so in the same turn that the Gauntlet is torn.

Fetish Drums

Level and Gnosis Variable

Fetish drums have a long and proud tradition among the Garou, Bastet, some Gurahl, Mokolé, and Nagah. They come in many different varieties and purposes. All take a considerable time to activate and normally a successful Dexterity + Performance roll (difficulty 6) as well. Perhaps the strongest common denominator is their ritual significance — drum fe-

tishes nearly always have some use in moots. The following are some examples:

- **Pounders** (Level One, Gnosis 7) come in many forms throughout the tribes. The Get of Fenris adore them and shape great massive brass and hide drums that boom for miles around; Glass Walkers have been known to bind them into drum kits and employ accompanying instruments for their raves. (Some have even managed to create the fetish using drum synthesizers, to the disgust of just about every other tribe.) In all cases, a Pounder is bound with a fire-spirit and causes the same effect. The fetish is sounded toward the end of a moot and just before the revel. The fire in the drums stirs the Rage in the hearts of those Garou attending, granting them an extra three points of Rage for the revel. (This can have the negative side effect of leading to considerable frenzy!) In addition, the noise panics Wyrms-creatures, who often twitch at the sound and inadvertently reveal themselves. Perception rolls to find such creatures hiding are made at -1 difficulty.

- **Haunting Drums** (Level Four, Gnosis 8) are a strange and unusual drum fetish, which have become an element unto themselves in the few septs that have begun to employ them. They are bound with a bat-spirit, and when played and successfully activated, anyone hearing the whole tune loses their sight for a number of days, instead finding all visual input interpreted as sound. As a general rule, lupus adapt more quickly than metis to the experience, who in turn do better than homids.

Since the whole tune must be heard for this to have effect, the haunting drum is not particularly effective as a defensive measure unless someone else is stopping opponents from attacking the drummer or covering their ears. Further, the effect isn't selective, so the drummer's allies must have their sense of hearing blocked somehow or succumb to the effects themselves. But as a tool of punishment, it works well. In fact, it normally follows or precedes a Rite of Punishment, particularly the Rite of Ostracism. In this case, the drum's effects are meant to prove or disprove guilt by trial: If the accused can survive alone and blinded, then he's obviously worth keeping around regardless of what he did.

When played, the fetish rolls its own Gnosis against a target number of the victim's Willpower. Every day after they have been blinded, the victim may roll Perception against a difficulty of how many successes the fetish gained. Once they get one success on this roll, their senses return to normal.

- **Silent Drums** (Level Four, Gnosis 7) The Silent Drums are a simple fetish with a very unusual history. Silent Drums are always made in sets of two, and take

the form of hand-played drums with a bird-spirit bound into them. When activated and played, a drum makes no sound, but the other drum made at the same time will begin to play. No roll, other than the roll to activate, is required. The effect of the drums lasts for one scene and can work over any distance not separated by an ocean, and the receiving drum does not need to be activated for it to work.

The unusual history begins with the Get of Fenris, the first to create this fetish. They were made to connect war parties to their home sept, with both drums activated and ritual drumming performed back and forth between those at the sept and those away. In addition, they acted as an emergency system of sorts: If the drum suddenly began beating at any other time, the war party was in trouble.

After the advent of Morse code, however, the fetish was snapped up by the Glass Walkers and turned into a spiritual Morse code transmitter, undetectable and unjammable by mundane means. They employed the device to quickly and efficiently co-ordinate multiple packs in large scale strikes.

Recently, however, the Silent Drums have fallen out of favor among the Glass Walkers as the invention of the SpiCom (See *Tribebook: Glass Walkers*, pg. 85) makes it mostly obsolete. Many still exist, however, and may still find some use; after all, the drums can't be tapped by any third party.

- **Reaching Manguare** (Level Five, Gnosis 8) is a Bastet-only drum, originating among the South American tribes but having spread to all groups within the Breed. Made from massive hollowed-out six-foot-long logs, with a slit cut into the top for sound to escape from, these drums are always made in pairs. Bound with a Wyld-spirit, playing the Manguare creates an invaluable asset for the Bastet: a temporary Den-Realm. This realm allows them to move into the Umbra as if they were stepping sideways, rolling Gnosis to do so.

While very useful, these fetishes do have one great disadvantage: They're insanely huge, heavy, and slow to activate. As such, they're not useful for quickly escaping into the Umbra, but they come very much in handy to create a base camp for extended operations against a foe. During the War of Rage when large groups of Bastet came into direct conflict with Garou, these fetishes became strategic elements in campaigns, with advancing the drums forward becoming a major goal.

Fertility Charms

Level and Gnosis Variable

Fertility charms have been highly valued by every culture, and have exceptional value among the Garou.

The werewolves' terrible rates of reproduction and mortality mean that every child assumes great importance. In these last days, this has become even truer, with a few stark exceptions — because there may not even be a decade, or even a year left, many Garou see the idea of trying to breed more Garou as pointless now. Among these Garou, the day for these fetishes and talens is long past.

Even so, there have been many fertility charms developed among the Garou. The simplest of these are talens, taking the forms of pastes, oils, drinks and (among the Glass Walkers) pills. These come in two varieties. Some are very simple fertility aids, designed to help increase the likelihood of pregnancy. These are very easy to make, with a Gnosis of 4. (In effect, they only affect a single instant: the moment the child is conceived.) They do not help with ensuring the safety of the child or mother during pregnancy or childbirth. The second kind of fertility talen doesn't increase the chance of pregnancy but does increase the likelihood that any child conceived will be Garou. (Or Bastet, etc.) These are far more difficult because their effect is actually quite lengthy — the spirits need to continue their work long after the child is actually conceived, seeking Gaia's blessings for the child. They are always Gnosis 8 and usually make it 5% more likely that a child breeds true at best; the Changing Breeds have found great difficulty overcoming one of the cardinal limitations on their kind.

Fertility fetishes are somewhat rarer than talens, but they certainly exist in notable numbers. Such fetishes usually take the form of charms or statues, both often with very obvious phallic or vaginal representation; a third type is a pouch that is either hung around the neck of the mother, or hung close to a window and filled with perfume. Fetishes tend of one of three types of power. The first two mirror those of the talen: Some simply increase the chance of pregnancy, others increase the likelihood of a child breeding true. The former is most commonly Level One, Gnosis 5. The latter is very difficult to make as a fetish, but is slightly easier to employ. They are rated Level Four, Gnosis 7. The final kind of fertility fetish both increases the likelihood of pregnancy and decreases the chances of complications surrounding the birth for both child and mother throughout the term of that pregnancy. These are rated Level Three, Gnosis 7 and are the most common of the three main types.

All fertility charms are bound with the spirit of an animal associated with fertility. Rabbits are a common and popular choice, but so are bull-spirits and goat-spirits. The elders who try to press these fetishes on the younger generation claim that they have an aphrodi-

siac effect as well, but this may well be purely psychological, if it is at all true.

Mask Fetishes

Level and Gnosis Variable

Fetish masks have traditionally been a common element in many rituals of the Uktena, Wendigo and Croatan, but many tribes have embraced the concept of the fetish mask to some extent. They can be a fearsome visage in war, painting savage hatred and anger upon a face while showing horrifying blankness in their eyes. Or they can be of tremendous use in talking with the spirits by taking upon the aspect of the spirit in question, building a sense of sympathy and empathy between the two. Although particularly popular among Theurges, Garou of all sorts — and many Fera as well — have embraced these admittedly striking fetishes. The following are some of the most common forms of fetish masks throughout Changing Breed society.

- **Firemasks** (Level Two, Gnosis 6) are made from wood, designed to fit over the front of the face, and bound with a sunlight-spirit. (Attempts to bind a fire-spirit into anything wooden tend to end in failure.) The mask has a large round disc extruding from the face with a stylized looping red line around it, designed to simulate fire. While worn and activated, the wearer

and the mask both become immune to damage from fire. Many wearers deliberately soak themselves in alcohol or even gasoline and set themselves alight while wearing this mask, before heading into battle, becoming terrifying humanoid blazes. (See *Werewolf*, pg. 188, for rules on fire intensity and the potential damage caused). Finally, the wearer makes any Social rolls involving fire-spirits at -1 difficulty, as long as the mask is activated.

- **Predator Masks** (Level 3, Gnosis 8) are a peculiar type of mask that has been around at least since the War of Rage. They are made from hide and take the form of a stylized animal head of a type associated with one of the Changing Breeds — thus, a Wolf Mask, Bear Mask, Shark Mask, and so on. (There are indeed Raven Masks, despite ravens not being predators *per se*.) Each mask is empowered with a spirit of the animal it represents.

When activated, the mask immediately forces the wearer to spend one Rage and shift to Crinos (or the equivalent, for Fera) if not already in Crinos. However, this Crinos form is not the wearer's standard war form. Instead, the wearer changes fur, shape and all other features to look considerably like the war form of the shapeshifter suggested by the mask. However, the illusion is imperfect. Gaia created each Changing



Breed separately and did not intend for each to have the means to copy the others perfectly. (The Nuwisha remain an exception for reasons unknown.)

Instead, the form produced can best be described as that of the wearer's Crinos form, interpreted in the context of the animal being imitated. As the most instructive example, a Nagah does not possess legs in his Azhi Dahaka "Crinos" form, but instead his body tapers into a long tail. A Garou who had somehow heard of the Nagah and attempted to imitate one with a Serpent Mask will instead produce a creature with a snakelike head, barrel chest, massive arms and legs, and possibly a long snakelike tail extending from the back. Anyone familiar with how Nagah *really* look will almost certainly not be fooled, but others might be. (Conversely, a Nagah wearing a Wolf Mask would lack the legs of a Crinos in his "false Crinos form"; needless to say, the Nagah find most Predator Masks essentially useless.)

Detecting the use of a Predator Mask requires a Perception + Alertness roll. Difficulty depends on the Changing Breed imitated. Garou, Bastet, Gurahl, Nuwisha, Ratkin and Rokea can all appropriately imitate one another with these masks, as their war forms are very similar in construction. Even someone familiar with the Breed is fooled if they fail the roll at difficulty 8; a member of the Breed in question makes the roll at difficulty 6. Mokolé and Ananasi are slightly easier to tell apart; while *some* of their number have similar Crinos forms, most do not. Likewise, while the Kitsune form is similar in shape, it is much smaller than a Garou. For these three Breeds, those familiar with them make the roll at difficulty 6, those unfamiliar difficulty 8, and actual members of the Breed at difficulty 4. Finally, the Nagah and Corax have war forms markedly different from those of the Garou and anyone familiar with either Breed at all does not even need to roll — they are clearly shaped wrong. Those unfamiliar still make the roll at difficulty 8.

In no case does the mask confer different attribute adjustments than that of the wearer's standard war form; this mask only creates cosmetic differences.

- **Wyrms Masks** (Level 5, Gnosis 8) are quite rare outside the ranks of the Uktena, with only the Bubasti and Hatar using them almost as often. Made from stone and hundreds of tiny tiles, and stretching well below the chin and above the forehead, this mask is bound with a Bane. The Bane is *nearly* always threatened into becoming part of this fetish but despite this, the very existence of these masks would be considered scandalous among most Garou. (Those that *aren't* the product of threats are scandalous even within the Uktena and Bubasti — although not, of course, the

Hatar.) When worn and activated, the Wyrms Mask creates a sense of dread and horror that even other Wyrms creatures feel. They do not see the wearer as "one of them," but instead as an enemy imbued with the horror and power that the army of the Wyrms possesses, a terrifying and unholy sight. Wyrms creatures facing such a foe suffer -3 to all rolls save Stamina rolls to soak damage.

To those not of the Wyrms, this mask's effects are even more powerful, and they suffer -4 to all rolls as fear and violation strike their soul at the sight of it. But despite these quite powerful effects, few dare to employ it against those not of the Wyrms. Few Uktena doubt it would be an unforgivable sin.

Scar Fetishes

Level and Gnosis Variable

Scar fetishes are one of the most widespread and variable forms of fetish, popular to varying extent among all the tribes. They combine the utility of a fetish and the honor of a living spirit pact with the obvious glory of a well-earned mark of endurance; most Garou, and in fact most shapeshifters, find the concepts behind a scar fetish more than a little admirable.

Scar fetishes are unique in that they are bound into the flesh of the fetish owner. The owner is rarely, however, the creator, because they are mostly bestowed upon a great warrior to commemorate surviving a wound that leaves a powerful scar. Most commonly these fetishes are awarded following a victorious battle, mind; warrior cultures such as the Changing Breeds for the most part do not celebrate their losses. Some scar fetishes are decorated with tattoos that draw attention to and highlight the scar. Some sample scar fetishes are described below.

- **Wyrms Scars** must be made from a scar dealt by a minion of the Wyrms. (To the frustration of some shapeshifters, the blows of a normal Fera or Garou never work for this.) It is then bound with a wolf or dog-spirit, or the spirit of any other animal who employs smell as one of their primary senses. When activated, the fetish acts as a constant Sense Wyrms gift, and this lasts for a week from activation. When this scar detects a Wyrms presence, it itches in a distinct and powerful way, a way cannot be confused with a normal itch. Although useful, a Wyrms Scar can be a pain in the ass to activate in any environment other than purest wilderness, and are not common in the modern day. Most urban areas are permeated with Wyrms energies to varying degrees, and a werewolf can be plagued with an itching scar for days without ever meeting so much as a fomor face to face. A Wyrms Scar is Level One, Gnosis 6.

- **Soul of Lightning** is the name given to an unusual scar fetish particularly favored by the Glass Walkers and Shadow Lords. It is created from scars that wound the arms, hands, or shoulders of the bearer, and is bound with either a storm-spirit of some sort (a popular Shadow Lord choice) or electricity elemental (a Glass Walker favorite). When activated, the scars glow blue and electricity pours from the scar over both arms and claws. The lightning adds two dice of damage to any claw strike and any such strike causing more than four health levels of damage (after soak) stuns the victim, causing her to lose all actions for the next round. A Soul of Lightning fetish is Level Four, Gnosis 7; the lightning lasts for one turn per success on the activation roll, or five turns if a Gnosis point is spent to activate the fetish.

- **Body of Scars** fetishes must be made from a grievous wound indeed, one that has a genuine chance of killing the recipient. (In game terms, it must have brought him below Incapacitated.) The scar left by this wound is then bound with a spirit associated with growth — scrub plant-spirits or rabbit-spirits are both common choices. When activated before a battle, the scar begins to slowly grow, spreading out over the body, and if a blow strikes the bearer, the scar will immediately surface there. The hard scar tissue protects the body, granting another two dice of soak. After the scene, the scar tissue heals back to normal quickly. While gruesome, this fetish is popular among most tribes. Sadly, it is also popular among the Black Spiral Dancers, who bind disease Banes into the scar to get the same result, but the base fetish existed well before the Dancers and few Garou see it as inherently tainted. A Body of Scars fetish is Level Five, Gnosis 7.

General Talens

Beacon Burr

Gnosis 6

A simple talen, but one of the most effective, the beacon burr is made from any small thorny object in nature and is bound with the spirit of a homing pigeon. Before being activated, the burr is surreptitiously placed upon a target, clinging to their hair or clothes. Then, once activated, the pigeon-spirit inside it breaks loose from the burr and begins making wide, sweeping circles from the to the activator to the fetish and back again. Provided the activator is in the Umbra or has some way of seeing into the Umbra, they can follow the pigeon to the target wherever the target may go. In effect, it is a supernatural homing beacon.

However, it has several advantages over a technological homing beacon. Garou that aren't used to human society can more easily obtain a beacon burr

than a homing device. Perhaps most usefully, though, if the burr is found most marks won't immediately assume they're being followed, and likewise, most won't look for it to begin with. Nor does it respond to radio detectors. The only way to find the beacon burr is to enter the Umbra and see the pigeon spirit circling. As such, this is a fantastic tool against less spiritually aware enemies such as Pentex.

The pigeon-spirit will circle for an hour after the talen is activated, then depart.

Candle of Souls

Gnosis 8

The Candle of Souls acts much like a voodoo doll, but for rites and Gifts instead of physical attacks. Made from a 30-inch-long candle of pure white wax, the candle has the name of the victim carved gently into the side and is activated by being lit. When properly lit and activated, the person whose name is inscribed on the side of the candle can be seen faintly in the flame, and may be affected by any single rite or Gift that would directly affect someone else. (For example: Beastmind would work, but Cutting Wind would not — it affects the wind directly, not the victim.) Once the rite or Gift has been directed at the victim, successfully or not, the candle burns out and cannot be relit.

The Candle of Souls is bound with a spider-spirit.

Gaia's Breath

Gnosis 5

Constructed from a small, dried gourd, Gaia's Breath is imbued with a spirit of healing. The gourd is then decorated with glyphs of praise to Gaia. When the gourd is crushed and then the dust sprinkled over an open wound, the talen heals up to four health levels of damage, even if it is aggravated.

SenseDep Dart

Gnosis 8

The Glass Walkers coined this ages-old talen's current name, but around many older Garou it is still known as the Blind Dart. But none can deny that, while very much a buzzword, the Glass Walker's term is far more accurate. A small feathered dart bound with a bat spirit, the SenseDep dart is normally delivered via blowpipe. When activated and successfully striking an opponent, the bat spirit floods the victim's senses with noise so that they are incapable of feeling, hearing, tasting, smelling or seeing anything. This effect only lasts for three seconds, but that's often long enough. Since the dart is delivered by blowpipe, it is more commonly employed within pack tactics than to set up an attack for the talen bearer.

When struck with an activated SenseDep Dart, the victim is unable to act in the following turn.

Vision Pool

Gnosis 6

Despite the name, a Vision Pool is created from a powder. Traditionally made from the ashes of burned peyote, other Garou have discovered that practically any powder can work provided the proper spirit is bound within. (Although many spirits tend to agree to imbue traditionally made powder more easily than improvised substances.) A spirit associated with divination must be bound within; owl-spirits often work very well.

Once the talen has been created, pouring the powder into a clear pool activates the talen. Traditionalists prefer stillwater lakes, modernists find a kitchen sink will work fine. The powder creates a murky color at first, which then refines itself into an image of something that will happen within the next week and that concerns the talen user, but the images are rarely literal and are often quite cryptic. To interpret them correctly, often an Intelligence + Enigmas roll (difficulty 6) is required.

Warpaint

Variable Gnosis

Warpaint is a common talen among almost every Garou tribe, the sole exception being the Stargazers. (Even the Black Spiral Dancers make heavy use of such warpaint.) It has a cultural heritage among almost all ethnic groups in some form, and unlike regular warpaint shifts with the Garou's form as if dedicated. Most Garou also create warpaint that has an effect on either themselves or their enemies. While there's some cross-over, certain types of warpaint have come to be associated with certain tribes.

Unless otherwise mentioned, activated warpaint lasts for a scene. Garou of tribes other than the tribe associated with each variant can use the warpaint as well, but it's generally a breach of etiquette to ask for such a favor. Sharing warpaint across tribal lines is considered a great honor, akin to an oath of brotherhood.

- **Bone Paint** (Gnosis 7), perhaps the most literally named warpaint among the Garou, is employed by the Black Furies and made from powdered bone — preferably taken from an enemy, but the bones of any animal will do. The Black Fury then binds a Lune into this white paint, which is then painted in very specific patterns over the Fury's neck, chest, back and arms, right down to the claws. This talen only works at night, but when activated the paint stands out, often seeming disembodied upon the black fur of the Furies. Opponents seeing a pack of Black Furies with this warpaint

must roll Willpower (difficulty 4 + the number of Garou with activated warpaint) or flee instantly for a number of turns equal to the number of Garou wearing the warpaint.

- **Body Graffiti** (Gnosis 7) is often seen by non-Bone Gnawers as simple camouflage, but the Gnawers who make it know it's not. The paint is made from either trash (to make it work in urban environments) or dung (to make it work in the wilderness) and is bound with a chameleon-spirit. The paint is daubed over as much of the body as possible and quickly takes on patterns surrounding the fighter before *maintaining* that pattern for a second after they move. The fighter still stands out, but it quickly confuses opponents who often attack the pattern, not the fighter. Anyone facing someone wearing this paint must make a straight Wits roll (difficulty 6) before any attack. If the roll fails, the attacker loses four dice from his dice pool to attack, and cannot attack if he has no dice left in his pool (although he may try again next turn).

- **Sun Paint** (Gnosis 7) works as a tool to help curb the more blindly aggressive side of the Garou and is the most common warpaint among the Children of Gaia. When numerous members of a group (who need not be a pack) wear this golden pigment into battle, the wearers sense the warpaint of the other members as a beacon, which cuts down on possible friendly fire. The paint does not cancel out a frenzy, but a frenzied Garou wearing sun paint treats all others wearing the same paint as if members of her pack. As the name suggests, sunlight-spirits are bound into the paint.

- **Green Dye** (Gnosis 6) is the name ironic young Fianna give to their warpaint, which is not green but blue. (The name is a pun on *Dia Griene*, the Scottish daughter of the sun. Traditional Fianna simply call it Frost Paint.) When the Fianna's enemies see the activated paint, it causes a hideous chill in their bodies, such that it seems they would never feel warmth again. To attack someone wearing Green Dye, the opponent must first succeed on a reflexive Willpower roll, (difficulty 4.) This roll is only needed once per opponent, after it has been made the opponent may attack with impunity. This type of paint requires the binding of a wind-spirit.

- **Tyr's Blood** (Gnosis 7) is a favorite of the Get of Fenris, particularly when fighting against lesser opponents. A blood-paint bound with a spirit of Rage, Tyr's Blood transforms the Get of Fenris who wears it into an image of how Tyr beheld Fenris himself: an unreasoning, horrible monster that must be stopped at all costs. (According to legend, *real* Tyr's Blood was made from the blood that dripped from the stump where his hand used to be before Fenris removed it.)

When confronted by a Fenrir wearing Tyr's Blood, his opponent must make a Willpower roll (difficulty 7) or flee the battle; this roll need be made only once.

- **Ghost Camo** (Gnosis 7) is the most common warpaint used among the Glass Walkers. It takes the form of classic green and brown camouflage facepaint but is applied to the entire body. While wearing Ghost Camo, the Glass Walker blends into the slightest cover available. If the wearer's in plain sight, the warpaint won't help, but if she is in shadows or partially concealed, trying to spot her requires a Perception + Alertness roll at difficulty 9. When the wearer makes an attack or some other over action, she becomes clearly visible, but should she find cover afterwards, the talen remains active, allowing for the possibility of repeated quick "stab and hide" attacks, or deadly rains of gunfire without being spotted. The Glass Walkers bind raccoon-spirits into their warpaint.

- **Stench Mark** (Gnosis 5) has been used by the Red Talons for centuries. Since, they figure, mankind's sense of smell is too weak to sniff out their opponents, they'll simply have to make their own scent stronger. The paint is made from dung, rotting food and any other refuse available and is bound with any brightly colored insect-spirit. The resulting concoction smells terrible, but to humans also somehow smells *terrifying*. The Talons using it hide close enough for the smell to waft toward the humans, and every turn they remain hidden (Dexterity + Stealth, difficulty of the humans' Perception + Alertness), causes the humans to grow more and more terrified. For each turn the Talons can remain hidden, all humans within close range of them suffer a 1-die penalty to all actions for that scene. If this penalty grows to -10, the humans simply keel over unconscious from fright.

- **Training Paint** (Gnosis 6) is a Shadow Lord talen that is deeply ingrained in their culture. While the Shadow Lords do an excellent job of destroying the misguided belief of many cubs that they're above corruption by the Wyrms (as they observe, the Wyrms can take anyone), they also often instill an undesirable mistrust of others in the process. While some mistrust is healthy, when it begins to affect pack tactics in battle, it has gone too far. Training paint was a solution devised by the tribe very early on to help cubs (mostly homid cubs at that) properly train for battle. A series of specific glyphs at specific points on the body were attached to certain tactics in battle, and the cubs were supposed to act according to what glyphs they could see. Eventually one Shadow Lord turned this paint into a talen that improved its effectiveness, so much so that many packs use it in actual battles. When each member of a pack applies the paint, they all receive an

extra die to any roll made to execute a pack maneuver (Werewolf, pg. 212). This only works if the pack is within visual contact of each other.

- **Fire Shadows** (Gnosis 8) were conceived of by the Silent Striders to give them an edge against superior numbers, an all-too-common experience when confronted in strange locations. The talen is composed of henna paint bound with fire-spirits, and is inscribed upon the bodies of the wearers in elegant hieroglyphics. When activated, the warpaint bursts into the appearance of flame, and this fiery image persists for several seconds as the Strider moves, causing her to appear to blur. Enemies attempting to strike the wearer suffer a two-die penalty to all attack rolls, although stealth is clearly impossible for the wearer.

- **Royal Marking** (Gnosis 6) was created by the Silver Fangs to protect non-Kinfolk whom the Silver Fangs nonetheless considered breeding stock—mostly royalty of numerous bloodlines. Since these people were obvious targets for the Wyrms, the Silver Fangs were often forced into combat in their presence. While they had no problem with the Veil covering these actions, the Delirium often caused these people to do irrational and harmful things, such as run out of tower windows or attack the Silver Fangs. Royal Marking, a water-based paint bound with a Glade Child, helps to prevent this. Any humans seeing a Crinos daubed with Royal Marking automatically suffers Delirium as if they had Willpower 5, running but not putting themselves in harmful situations.

- **Elemental Camouflage** (Gnosis 7), despite the name, is perhaps the very antithesis of camouflage. The "paint" is actually a melted colored wax bound with a frog spirit, dripped onto the body in swirling, looping patterns. When the Garou shifts form, the wax manifests as brightly colored markings in her pelt. A favorite among the Uktena for fighting spirits, the wax shifts and mutates to cover the body and counter the spirit being fought. An Uktena facing down a Fire elemental would suddenly be covered in ice or water, and one fighting a Bane would sprout leaves and flowers from her fur, becoming such a power of life that the Bane would be unable to affect it. When attacking spirits, any Garou wearing Elemental Camouflage does +2 damage and adds one die to all soak rolls.

- **Dead Paint** (Gnosis 8) is worn all too often by the Wendigo in these final days. It is only created in the aftermath of a tragedy, for it must be made from the blood and tears of Wendigo or Wendigo Kinfolk unjustly murdered. ("Unjustly murdered" does not include those slain in fair battle, nor those executed for crimes they committed.) Any spirit that witnessed the murder may be bound into the paint. (Often, the spirit

used is the ancestor-spirit of the recently deceased.) Once worn and activated, the wearer is instinctively directed toward the murderer. They have no sense of how far away the murderer is, only in what general direction they must go. In large environments such as cities, the paint's signal alone may be too vague to find the murderer. Still, it works as an excellent lead and also fills the wearer with anger and sorrow when confronted with the murderer, bestowing a +1 bonus to all rolls to successfully strike them. This talen lasts for as long as needed, until the murderer is killed.

Breed Fetishes

Homid

Land Amulet

Level One, Gnosis 6

An instinctive grasp of the natural order is not something that comes easily to humans, and even homid Garou can have difficulty connecting with their primal selves. Some homids find themselves with something of a handicap in the wild when compared to their lupus counterparts and other animal-born shifters — not all of whom may be a homid's allies. The failure to recognize a multitude of tiny signs can be fatal in the wilderness, and that's why the land amulet was created. Carved out of a stone made smooth in a river and then engraved with the glyph for "Wilderness," the land amulet is bound with any spirit of the area from which the stone came. Common spirits bound into a land amulet include Glade Children and animal-spirits.

When activated and worn, the land amulet offers +2 Primal-Urge to the wearer. The effect lasts for one scene.

Disease Stick

Level Two, Gnosis 7

Of all the Garou, the homids are those who have the most attachment to their human Kin, and are most affected when illness strikes the local human population. This fetish counteracts the problems of illness, although in a way that human doctors would consider unorthodox. The Disease Stick is a long wooden baton made from hardwood and carved many times with the glyph for "Resilient." Into this is bound a Glade Child or other spirit of nature. When activated, the Stick becomes charged to look for spirits of disease and can be used to strike them, forcing the disease out of the patient's body. Unfortunately, the stick doesn't ignore the body of the afflicted and thus every strike does damage to them as well.

The Disease Stick does Strength +1 bashing damage. For each strike (which cannot be pulled), the

player may roll the Disease Stick's Gnosis against a difficulty of 8. If this roll succeeds, then the disease is cured. If it fails, another roll may be attempted at difficulty 7, and if that fails then the next roll is against difficulty 6, and so on.

Magically inflicted diseases cannot be cured with this weapon, nor can any supernatural affliction be cured. (It cannot reverse the effects of becoming a fomor, either.) However, any normal disease can be cured as easily as any other — a common cold is just as fragile or resilient to the Disease Stick as cancer or AIDS. The stick is clearly not quite as much use to Garou, who are immune to mundane diseases anyway, but it provides as effective a way of curing a sickly Kin as can be found. Of course, the user must be careful about keeping the healing process secret — having your child show up bruised at school, telling the teacher "Daddy had to beat me until I was better" is not the sort of thing that helps maintain a low profile.

Metis

Thorn Bow

Level Four, Gnosis 7

Archery may be a dying art among humanity, and lupus may never see the point, but many metis learn to use a bow during their childhood at the caern. Not only is a bow necessary for delivering Bane arrows (a way in which a metis can assist in guarding the caern), but it conveys a sense of elegance that many metis long for. The Thorn Bow is one of the "little secrets" of the breed, often passed down from one metis to another in a relationship that transcends blood.

The Thorn Bow is a standard wooden bow, bound with an aggressive Wyld-spirit. It may only be fired with wooden arrows, although they may have stone or metal heads. When activated, the fetish breathes life into the arrow which begins to bloom into flowers, thorns and other signs of life as it is fired. This doesn't affect the aim of the shot, but when it hits the arrow continues to bloom, digging into the body and painfully aggravating the wound. The arrow causes aggravated damage, and every turn after the initial wound, the victim takes another health level of soakable aggravated damage until he takes a full turn to rip the arrow out.

Grass Darts (Talen)

Gnosis 4

Grass Darts are an amazing talen mostly in that they can be created remarkably quickly — if you know what you're doing. Making Grass Darts requires a certain knack that most Garou simply cannot get their heads around, but that metis frequently develop very



quickly after learning the Rite of the Fetish or the Rite of Spirit Awakening. In addition, metis frequently develop the knack of making them quite lethal indeed.

Grass Darts can be made from a handful of grass and a bound rock-spirit. Even a single rock-spirit is enough to prepare twenty of these darts. Even the metis that make them can't (or won't) quite explain this feat. When properly created and activated, the blades of grass become rock-hard while remaining light and thin, as well as quite sharp. Most commonly, the darts are placed within the mouth and spat out at surprised opponents, either singularly or in groups of five. When so used, they do either one level of lethal damage (difficulty 6 to hit) singularly or three levels of lethal damage (difficulty 5 to hit) in a group.

However, some metis take the trick even further. Using the Gift: Create Element, these metis set the Grass Darts alight as they are blown from their mouth, push a wind behind them to enable them to travel faster than normal, or make them heavier still. In all cases, Grass Darts so affected do double damage if they hit.

Lupus *Traveler's Charm*

Level Two, Gnosis 5

Just as homids sometimes develop simple fetishes to help them survive better in an unfamiliar wilderness environment, some lupus devise these fetishes to help them or other wolf-born Garou adapt to the strange world of humans a bit better. A Traveler's Charm usually takes the form of a small pebble that the lupus swallows. While the pebble is in the Garou's system, she is immune to motion sickness or similar ailments caused by riding in vehicles, can digest even the greasiest, spiciest human food without difficulty, and receives no penalties to her Perception checks for background pollution (even of the noise pollution variety). The downside to the Traveler's Charm is that it must be retrieved and ingested again after it passes through the system, but few lupus are as appalled by the thought as their homid packmates tend to be.

Spiderweb Stone

Level Four, Gnosis 8

While homids types seem fond of calling this fetish a "tar baby," much to the lupus' puzzlement, ultimately the Spiderweb Stone is an effective way of protecting its owner and her pack. It is particularly popular among lupus that have lost too many Kin to human hunters, and crave some revenge — not all of whom are Red Talons. The Spiderweb Stone is a large rock carved with claw marks, pushed in four directions — up to down, left to right, and on both diagonals. It is understood that the only reason four directions are used as opposed to two is to avoid creating the Weaver glyph and summoning unwanted spiritual attention. The lupus then places the stone in a pool of shallow water and binds it with a spider-spirit.

When activated, the water reflects moonlight onto the stone and makes it shine. Any human who so much as catches a glimpse of it must make a Willpower roll (difficulty 8) or he will find himself inexplicably drawn toward it, entranced by the shining light from the stone. Until the sun rises, he stares at the stone, unable to be drawn away from it before dawn. Usually by this time the lupus has come back to see what hunters she's caught, and few ever see that life-saving sunrise.

As an unfortunate side effect, Corax are completely and utterly unable to resist the effects of this fetish. Occasionally a lupus has to pry a wereraven away in order to avoid giving up the secret of the trap. In a few rumored worst case scenarios, Corax have been caught by the Stone in Homid form, and been subsequently slaughtered by accident.

Auspice Fetishes

Ragabash

The McGuffin

Level Three, Gnosis 7

The McGuffin is a modern fetish, allegedly inspired by Alfred Hitchcock's famous definition and rapidly adopted by the New Moons of several tribes. Though it doesn't actually matter what the McGuffin is, most are created from an empty box, suitcase, or some other opaque container. When activated, the McGuffin immediately causes everyone who sees it within the day to develop an intense desire to own the McGuffin. People so affected must roll Willpower (difficulty 7) to avoid trying everything in their power to possess the McGuffin. These desires last for one week. The Ragabash and his pack are not immune to the fetish's effects, so the McGuffin is always placed very carefully.

The McGuffin is often possessed by Nuwisha and Corax as well as Garou Ragabash. It is created by binding the spirit of any particularly brightly colored animal.

Emotion Gem

Level Three, Gnosis 5

An older and much subtler version of the McGuffin, an emotion gem is a fine example of how useful it can sometimes be to underplay your hand.

The only essential part of an Emotion Gem is a diamond. Normally it is hidden within a standard item of jewelry such as a necklace, brooch or tiepin, but this isn't required as long as the diamond can be seen. This is then bound with a fox-spirit, but most commonly an infant one not yet at the height of its power. When activated, it produces a low level of desire that confuses any who see it since they don't actively associate the Gem with their sudden burst of desire. This tends to produce people prone to acting on whims and even slightly felt desires that they would otherwise quickly realize were bad ideas.

Anyone who sees the Gem while it is activated acts as if he had one less dot in Wits than normal, and is easily lead astray any offer that might benefit him — Subterfuge and Seduction rolls are made at -2 difficulty against them.

Theurge Spirit Phone

Level One, Gnosis 6

Some poorly informed Glass Walkers like to think that they invented this fetish, and that it is of recent origin. Since their models of this fetish tend to be created from cell phones, they think it very unlikely other tribes would have created them. They are, however, entirely wrong. Fetishes of this sort have existed for centuries, created from seashells, carved representations of animals with open mouths, and numerous other objects. In all cases, however, the purpose of the object remains the same, as does the type of spirit bound within (always a songbird-spirit of some sort).

The fetish allows for instant communication with a spirit no matter how far away it is. The spirit may be either materialized or not, and it does not matter if the werewolf is in the Umbra or the material world. All the Theurge has to do is activate the fetish while in the spirit's presence, and for the next three hours anything the spirit says is instantly communicated back to the fetish. This has one downside: The fetish makes an audible noise and thus can be heard by enemies.

It is, however, decidedly useful for a number of purposes. The Glass Walkers adore using spirits to act

as intelligence sources on a battlefield, and co-ordinate their assaults from a spirit "eye in the sky." Many Theurges find these fetishes a helpful aid to making other fetishes by allowing a spirit in the Umbra to speak its mind about an object the Theurge is preparing with no extra effort on their part. Others still find it a fantastic security device, left activated and hidden in a room to issue dread warnings to any who should enter. In all uses, it is a favored tool of many Theurges in all tribes.

Totem Mask

Level Four, Gnosis 7

Theurges are not commonly sought out for their assistance in leadership or diplomatic situations, but sometimes their spirit knowledge can be very helpful in those cases nonetheless. In particular, the Theurge's great understanding of the spirit world, and close link to his pack totem, can allow him to help two packs coordinate their activities better through the links of their totems.

Totem masks are always made in a set of two, between two packs working together toward a common cause with different totem spirits. Each is made to represent the totem of the *other* pack, and is then worn by one member of each pack (most commonly the alpha). This sole member is then considered a member of both packs while the Mask is being worn, capable of engaging in pack tactics with either and able to draw upon the benefits of the other totem. On the downside, she's also obliged to adhere to the Bans of both.

While it is possible to create a full set of Masks, one for each member of both packs (provided they have the same number of members, for each must be created in a set of two), the costs involved tend to prevent this. Each Mask is good for one highly specific cause only, and once that cause is accomplished the Masks become nothing more than mundane objects. As such, creating a whole host of these potent fetishes is only done for the most important of causes.

Needless to say, an avatar of the other pack's totem spirit is bound into the Mask. Each activation lasts for one scene.

Philodox

Stinger Blade

Level Three, Gnosis 8

A specifically Half Moon fetish weapon, the Stinger Blade is a large, very heavy weapon with a rather dull edge. It bears exactly three glyphs along one side of the blade, representing the three codes of Renown: Honor, Glory and Wisdom. Upon the other side are three different glyphs: the name of the blade, the name of the

owner, and the name of the creator. (Should the latter two be the same person, it will only bear two glyphs upon that side.) The blade houses a bee or wasp-spirit.

Because the blade is so heavy, it is phenomenally unwieldy to strike with (difficulty 7), and the dull edge only does Strength -2 bashing damage per hit. However, every strike made while the weapon is *activated* does an additional seven dice of bashing damage, but only for the purposes of wound penalties. A healthy Garou who takes four health levels of damage from this weapon will only be physically Bruised, but will be wracked with such pain that his wound penalty will be as Wounded, at -2.

Because of these advantages and disadvantages, it makes a lousy weapon of war. It simply can't kill quickly enough, and even if one enemy is incapacitated with a few strikes, it can still take actions and make a nuisance of itself if it's left alone. (Worse, since the damage is considered bashing, many opponents can heal these wound penalties quickly unless the pounding continues.) The weapon simply leaves the Philodox too open to attack from the enemy's allies.

But for a keeper of the peace, it's a brilliant device. When one Garou is out of control, the blade can swiftly reduce the werewolf to a whining puppy upon the ground, being belted time and time again with the weapon until he is finally prepared to surrender and see sense.

Questing Collar

Level Five, Gnosis 7

One of the more dreaded tools at the disposal of the Half Moons, a questing collar (also derogatorily known as a "slave collar") is a fetish designed to judge the untrustworthy and to enforce the right of law. To make one, a heavy iron collar is bound with any spirit with the capacity to kill large numbers of people if need be. The Questing Collar is rare in modern times, as the trial by fire that it enforces is harsh by anyone's standards.

A Philodox, who publicly charges the accused with a trial to overcome places the questing collar around an offender's neck. This trial may go some length toward the Philodox's or his sept's personal interests, but this is expected. Simply being issued with a collar is a considerable blow to one's Honor, since it is a clear sign that she is not trusted. Wearing a questing collar strips away 4 temporary Honor. However, if it is generally felt that the collar has been unfairly employed, and the accused completes her set quest, she may well earn back that Honor and some Glory besides. Those who are seen as deserving of the collar, however, take much longer to earn back the trust their people have lost in them.

After issuing the trial, the Philodox also issues a deadline for the trial's completion; traditionally this is one lunar month, although difficult trials may take longer. At this point, the Philodox activates the fetish, which will remain activated until the trial is finished or the collar is destroyed. Once the time frame is up, the collar shatters and the spirit within is released. The spirit within will then move to kill those closest to the wearer: family, mates, children, and so on.

However, spirits almost invariably demand a taboo declaring that they not be used unjustly in this fetish. When the Philodox clearly uses the collar as nothing but a means to destroy opponents, the spirits inside have a history of fulfilling the contract by killing the wearer's family, and then coming back for the Philodox who issued the trial. Spirits also have a sense of justice, and if a Philodox shows he has no right to the authority he wields, then those same spirits tend not to respect it, and to try and correct things...

Galliard *Plate of Ages*

Level One, Gnosis 5

An unusual fetish, but one in which many Galliards trust, the Plate of Ages is a valuable recording tool of history. Made from a small metal plate screwed, welded or otherwise attached to another object (most commonly other fetishes), the Plate of Ages is initially entirely blank, without a single mark upon it.

However, as the plate and the object it is attached to are passed down from owner to owner, the plate begins to engrave itself with the names of those who own it. If it is attached to a fetish, then the first successful activation of that fetish that the owner makes automatically activates the plate as well, which immediately inscribes itself with the glyph of the owner's name. If it is attached to a non-fetish, then the plate itself will need to be activated for this to occur. Should the owner not have a deed name or a glyph to represent himself, the name is written in human language.

The plate is surprisingly clever. If it begins to run out of space, previous inscriptions shrink in size, get moved, or otherwise make space for the new ones. If absolutely needed, the plate can even increase its own size to make room for new inscriptions.

The Plate of Ages is bound with an elephant or turtle-spirit.

Memory Cup

Level Two, Gnosis 5

This fetish usually takes the form of a drinking horn, a tankard or hip flask, or an elaborate ceremonial

goblet. Glass Walkers sometimes prefer shot glasses, and Bone Gnawers are fond of creating memory cups out of glass tumblers, usually those featuring some old faded cultural icon (old children's cartoons are a favorite), shined up as nice and pretty as can be. Within the fetish is bound a spirit of a songbird, a lovebird, a turtle or (rarely) an elephant.

The memory cup must be filled with an alcoholic drink (although the Bone Gnawer variant will accept a soft drink) before it can be activated. Whoever drinks next out of the fetish is filled with memories of his past, whether they be from yesterday or from the few days after his birth, in perfect detail. By rolling Perception + Enigmas (difficulty 8) the drinker may try to pick out a specific detail he didn't previously take much notice of for an event in which he was present, no matter how long ago. Galliards are fond of using this fetish to pry details out of eyewitnesses to a particularly interesting story.

Ahroun *Hunter's Necklace*

Level Three, Gnosis 6

No plan ever survives the first ten minutes of battle. The reason behind this isn't poor planning but luck — no one can account for the inexplicable. Apart, that is, from those bearing this fetish.

The Hunter's Necklace is made from the teeth and claws of a predatory animal and is bound with a cat or owl-spirit. When activated, the necklace imbues the wearer with an incredible sense of resilience, not only in body but in spirit. When activated the wearer receives one extra Bruised health level, and receives a +1 bonus to all rolls which primarily depend upon luck. (Storyteller caveat: This does not mean all die rolls, despite the fact that the dice's results hinge on luck. Don't let a player convince you otherwise!)

Furthermore, the spirit within the fetish is loosely bound enough by this rite to exert greater force than normal if needed. If activated, the player can choose to allow the necklace to absorb either a single blow that would otherwise kill the wearer, or to somehow reverse the effects of one suddenly disastrous stroke of bad luck. If this happens, then the necklace falls apart and can never be put back together again.

Bloody Bandages (Taken)

Gnosis 7

These days, Bloody Bandages have fallen out of favor, mainly because the war has become so constant. But when the Garou actually have times of peace and can plan their battles ahead of time, Ahroun often take the time to prepare this most useful of talens.

The effect this talen has is quite desirable — when activated, the talen restores a number of health levels equal to the number of successes rolled on the activation roll. If this takes the warrior above perfectly healthy, then he *gains* an extra number of health levels above the normal ones. These additional health levels are lost first and then are not healed in battle.

However, making one is a trial in itself. The object required for the talen is a set of bandages that can cover most of the werewolf's arms, legs and chest in Crinos form, soaked in the wearer's own blood. The talen does not work if the amount of blood lost doesn't bring the werewolf down to Incapacitated. While regeneration means that a werewolf can quickly heal from such a debilitating loss of blood, most feel this period of weakness is intolerable in the modern age. The Apocalypse War comes to the Garou these days, and any time their greatest warriors are not completely prepared and alert is unacceptable. But, should the chance to make them present itself, Bloody Bandages can be invaluable.

Bloody Bandages are bound with a leech-spirit.

Tribal Fetishes

Black Furies

Bowl of Blood

Level Two, Gnosis 6

The Furies, as seen in Roman and Greek mythology, were the pursuers of sin. Apart from a slight change in focus, the Black Furies would agree strongly with this assessment — they are the hounds upon the heels of those who would sin against women. This makes them just to a degree, but it does not make them kind for a moment. The Bowl is used to collect the blood of a target they believe is lying about important information.

The fetish is activated as the victim is cut and blood flows into the Bowl. This cut must do at least one level of lethal or aggravated damage, and each time the blood must come from a new cut. As the blood fills the Bowl, the victim is asked a single question. If they tell the truth, their blood will flow innocent and red into the Bowl. Should they tell falsehood, however, then the blood will become black as it hits the surface, showing their guilt.

It is possible, though very difficult, to fool the Bowl. Partial truths can confuse it, and carefully worded sentences can conceal valuable information. To attempt to fool the Bowl, the victim must roll Intelligence + Subterfuge (difficulty 8). As the interrogation continues and more blood is lost, however, mental capacities decline and almost inevitably all informa-

tion is surrendered. Almost all who are subjected to a Bowl of Blood die from their wounds.

The Bowl of Blood is made from copper, decorated with either glyphs or elegant drawings, and is bound with a seawater spirit.

Lion Skin

Level Three, Gnosis 8

Prospective researchers of fetishes often look for “enchanted objects” within human cultures. Sometimes these objects are genuine fetishes whose legend was somehow discovered and incorporated into human legends. And even if it wasn't, it can give the fetish maker ideas. Nobody's quite sure if the Lion Skin influenced Greek myth or was influenced by Greek myth; the Black Furies stridently claim they had it before a certain wife and child-murdering imbecile who didn't know his place did. But most who own one of these devices don't care, and are simply grateful for the protection it affords them.

Like the pelt of the legendary Nemean Lion, spears or arrows cannot pierce this hide. (Or swords, or bullets, or small explosions.) Unlike the Herculean myth and despite its name, the pelt does not actually need to be from a lion; any predatory mammal's fur will do. However, since most Garou are understandably reluctant to use a wolf pelt, most end up using big cat pelts anyway. For obvious reasons, it is inadvisable to wear one of these when meeting with the Bastet. Some Garou have tried using other animals such as bears, but this presents equally obvious problems elsewhere.

The pelt is imbued with a rock or steel-spirit. When activated, it doubles the wearer's soak total for that turn.

Children's Poultices and Potions (Talen)

Gnosis 6-8

Between the wisdom of every Mother and Crone on the planet, it is possible that the Black Furies can find a cure to almost any childhood ailment, including some of the most serious. This surprises some other Garou, but makes perfect sense among the Furies. The Furies embrace motherhood as an essential part of their connection to Gaia, and to do their job poorly would be to deny part of that connection. Besides which, since they never keep any male Garou, the importance of keeping their young alive until they can undergo their First Change is double what it would be for other tribes.

This entry represents a plethora of different liquids, herbs, and other cures to a variety of childhood woes from the flu to whooping cough even to childhood cancer and leukemia. Generally, Black Fury cures tend to mirror modern science, but can often

deviate. Very few Black Furies probably know of any technique that has a chance of curing cancerous conditions, but there might be one somewhere in the world who does. (Storytellers may wish to assign a level to such powerful talens, having them purchased or created as fetishes but only working once before being discarded.) More common ailments, even life threatening ones, can generally be treated with these talens and such treatment often has fewer side effects and shorter recovery times than modern medicine. (Although the spiritual cost of such ensures that non-Black Furies will not see the benefit of it outside of exceptional circumstances.) In all cases, the talen rolls its own Gnosis to cure diseases. Non-life threatening illnesses are difficulty 4. Terminal illnesses that can be cured by modern medicine are difficulty 6. Diseases that are otherwise incurable are difficulty 9.

Golden Apples (Talen)

Gnosis 7

The goddess of the Primordial Night, Nyx, gave birth to the Hesperides, a set of daughters who would guard the Golden Apples given by Gaia to Zeus and Hera upon their wedding day. Most Black Furies enjoy the compliment of being compared to a dread goddess of the night, but take exception to the rest of the story. Gaia gave the Apples to them directly. And Heracles never got near them.

The legends that talk of the *original* Golden Apples and what incredible powers they would possess are hard to believe. The most common story by far is that anyone eating just one would become utterly invincible, so filled with life that she would never know death. However, the Golden Apples that the Furies know are a specific set of talens, the techniques for making which have been passed down throughout the ages. The process of infusing one of these apples is quite different from the normal process of talen making; the secret must be learned from Black Fury elders, although to other Black Furies it is normally taught freely. It works by binding three tree spirits into an apple, and it is this process that turns the apple golden.

When activated, the golden shine becomes even more powerful. A sense of incredible life flows from the Apples and causes any who see them to want to devour them more than anything else. A Willpower roll at difficulty 6 is required to resist the temptation to fling all else aside and focus solely upon eating the apple. When eaten, the Golden Apples roll their Gnosis against a difficulty of the eater's Rage; every success restores one health level. This restorative effect reminds not a few Black Furies and Get of Fenris of the Norse legends of Idun's golden apples, suggesting a connection where the two tribes don't want to see one.

Bone Gnawers

Australian Switchblade

Level Two, Gnosis 6

If you decide to walk around the streets carrying a grand klaive, then you probably need your ass kicked by the police. While no Bone Gnawer is seriously in danger of such a beating, they could really do without the hassle. As such, they have a great love of little weapons that get overlooked when stuffed into a jacket or other pocket.

Enter the *Australian Switchblade*, created by Bone Gnawers in Sydney. Imbued with a lizard-spirit (traditionally a frill-necked lizard, but enterprising Bone Gnawers have proved any old lizard will do), this common-looking switchblade has a nasty surprise when opened — the blade extends out to three or four feet long. When not activated, the Switchblade works as a normal knife, but if activated it acts as a sword. (Rules for both weapons can be found in *Werewolf: The Apocalypse*, pg. 210.) The weapon deals only lethal damage, making it a favorite for dueling other Garou that you don't want to see dead; naturally, it also makes fomori and mundane foes pretty dead as well.

Perhaps unfortunately, the Down Under heritage of this weapon and its function has led more than a few Bone Gnawers using it to quip, "That's not a knife..." just one too many times. Most of the tribe agree this is a bad, bad thing.

Ever Meal

Level Three, Gnosis 7

An old favorite among the Bone Gnawers of Central Park, NYC, and often dubbed "The Moldy Grail," the Ever Meal has since been copied in several other major cities throughout the world. Made from a garbage can bound with a spirit of fertility or a prey animal's spirit, (frequently grain or cow-spirits are employed), the Ever Meal isn't carried around and owned by a single Bone Gnawer but is shared by all who use it. Often the spirit in an Ever Meal asks for a taboo requiring a brief prayer before use, to ensure its reputation as something beyond a shared resource.

To make use of the Ever Meal, the Bone Gnawer either throws an empty food container into the Ever Meal, or picks up one already put within it. She then activates the fetish, and whichever container she's holding is suddenly refilled. The state of this food is surprisingly good, though always cheap: Drinks are always generic cola, but it's cool and has ice. Burgers tend to be pretty basic, but are nice and hot. The box from an expensive gourmet pizza isn't going to be filled with anything more upscale than a standard delivery supreme, but it's nonetheless quite tasty. Each food

package can only be used once in this manner, after it's been refilled one time, it never will be again.

Actually making one of these fetishes can be quite an adventure in itself, since the design and implementation of one requires considerable subtlety and cleverness. Simply spraypainting on a few glyphs won't be enough to make a garbage can attractive to spirits, so stealing a garbage can, decorating it in a way that isn't immediately obvious to the enemy, and then returning it to its proper place can all become quite a difficult undertaking.

Mask of Justice

Level Two, Gnosis 6

Werewolf justice isn't blind. It has its eyes wide open, unrestrained by law (though sometimes restrained by custom, tradition or elders), and focused heavily upon vengeance. Like the werewolves themselves, their notion of justice is tribal. But it doesn't need to be inaccurate. Based upon the classic image of blindfolded justice, the Bone Gnawers created this fetish for just such reasons.

A long strip of gauze dipped in the blood of a murder victim, the Mask of Justice is bound with a spirit of war or Rage. When activated, the fetish allows the wearer to see through the mask, but only the murderer of the victim whose blood it is soaked in appears in full clarity; all other visual input is obscured as is usual for blood-soaked gauze.

When activated, the fetish remains activated until the mask is removed.

Rolled-Up EC Horror

Level Three, Gnosis 7

A rat, spider or dream-spirit is bound into this fetish, which is an old EC horror comic. Though the better condition it is in the more likely the spirit will enter it, the comic must have been owned, read and loved by an actual human child. Mint "collector's items" simply don't work. The comic is rolled up into a stick and pointed at an enemy to activate. The fetish then fills the target's mind with nightmares of skeletons, murderers and monsters, usually turning the people within his range of vision into the figures of fear. The victim may roll Willpower (difficulty 7) to try and resist, but if he fails he will be unable to tell friend from foe and suffers a -1 difficulty to all actions.

Bone Gnawers have also tried using this with old Silver Age superhero comics, which are used to rally on allies and imbue them with strength of will and purpose. These have worked, but have not been as popular as the Rolled-Up EC Horror. A few fallen Gnawers turned Black Spiral Dancer have tried to

emulate this success with underground comics focusing on poorly-drawn but heartfelt murder, sadism and misogyny, and even with stapled-together stills of child pornography or snuff porn, but thankfully these variations have yet to bear fruit.

Children of Gaia

Peace Pipe

Level One, Gnosis 5

The Uktena and Wendigo were not the first Garou to turn a peace pipe into a fetish — that particular idea apparently occurred first to the Children of Gaia. In construction, the Peace Pipe is fairly easily made. It is a simple wooden smoking pipe, carved with three glyphs on each side and a long string of beads embedded underneath, bound with a Lune captured on the night of a new moon. Intriguingly, however, it is also one of the easiest to make *wrongly*. Many young Children of Gaia make their Peace Pipes to eliminate the smoker's Rage, reducing it to zero. Instead of facilitating conversation and ensuring lack of confrontation, which is the fetish's intent, it tends to produce confusion and hostility. Stripped entirely of one of the fundamental parts of their nature, the smokers become angry (though not filled with Rage), and little productive happens.

As such, wiser Children of Gaia make their Peace Pipes to reduce the smoker's Rage to 1, which stems the worst instincts and behaviors of the Garou while keeping him in a familiar state of mind. The fetish cannot be forced upon anyone, but once someone freely consents to use it, it is impossible to resist. It is also possible for someone else to activate it and then hand it to another Garou to smoke. This works nicely to prevent "cheating" by smoking an inactivated pipe.

Pure Vessel

Level Two, Gnosis 5

During the Dark Ages, it was popular for a noble to have a cup made from a unicorn's horn. Such a cup would be proof against any poisons a would-be usurper might deliver. Needless to say, the genuine article was somewhat hard to fine — rhinoceros horn was the closest one could get — and many nobles died drinking from cups that they thought were "unicorn horn." However, the Children of Gaia were quite capable of creating a reasonable facsimile, and often did so to protect those rulers they approved of from murder.

The Pure Vessel is a cup made from softwood, with a single glass bead set at the lowest point of the interior. A spirit sent from Unicorn herself is bound into the cup, and when activated it will shake violently should

a single touch of poison enter it. After being activated the fetish's effects last for a lunar month.

A more powerful version of this fetish also exists. While not a unique fetish, the secrets of its creation are now lost (although it is possible that a Child of Gaia ancestor-spirit may still know them), and no more than five ever existed at one time. These are considered Level Five, Gnosis 8. Water poured into these becomes an active anti-toxin and would remove poison in anything it was poured onto or into. These must be activated every time they are poured.

Noise Generator

Level Two, Gnosis 6

One Glass Walker who caught wind of this most unusually technological device for the Children of Gaia, described the Noise Generator as "a glorified dog whistle." The charge is somewhat accurate, but so what? As a way to break apart fights in a hurry, there's little better.

The Noise Generator is a personal alarm bound with a Glade Child. Together, the Noise Generator sounds exactly the right pitch at an impossibly high volume to create pain-inducing noise for those so able to hear it: dogs, certain other animals, and most importantly, Garou in Crinos form. Allowed to continue, it can break a Garou in anything but the heat of frenzy.

Which does, however, create a problem with this solution. Succeeding at a Rage roll at difficulty 8 enables a Garou to resist the effects of the powerful noise. One success is enough to forge past the painful sound and operate as normal. A failure forces the Garou to change back to Homid or Glabro form to avoid being crippled with pain. (Lupus Garou must also change to Homid to avoid being so disabled, which is another problem with the device to many Children's mind.) However, should enough successes be rolled, then the Garou can simply enter frenzy, another quite simple and workable solution to the noise.

The effects of this fetish last for one scene or until deactivated.

Resounding Sword

Level Five, Gnosis 6

Most Children of Gaia fetishes are decorated quite simply; a strong part of the Children of Gaia ethos is humility, and gaudy flashiness doesn't sit well with that. This blade, however, is pointedly made to defy that design. It is outwardly brilliant, made from perfectly forged silver, and features carved runes that are then painted to accentuate their lines. It draws attention, which is exactly the point. Bound with an earth-

quake-spirit, all who see the blade *feel* the wounds inflicted by it. And a dazzling display of its use can bring an army to his knees.

When activated, the fetish can force any opponents within sight distance of the blade to make a Willpower roll (difficulty 7) under one of three circumstances: Whenever the wielder of the blade hits an opponent twice in a row without being hit, whenever the blade does more than four health levels of damage in one blow, and whenever the blade delivers a death blow. Any opponents failing this roll immediately surrender or flee, incapable of fighting against an opponent so obviously and incredibly superior to them. However, the blade is unfortunately ineffective against those of a higher rank than the wielder.

The Resounding Sword does damage as normal for a sword. It is made out of silver but not bound with a war-spirit, and thus does aggravated damage only to creatures vulnerable to silver.

Fianna Blood Jewel

Level Two, Gnosis 6

The Fianna most commonly wear the Blood Jewel, although similar fetishes also exist among the Get of Fenris and Silver Fangs. The Jewel takes the form of a ruby, soaked in the blood of a felled opponent, set in gold; usually the fetish appears as a brooch, though it works perfectly well as a necklace or bracelet. Once activated, any opponent the wearer faces in combat will find it highly difficult to take his eyes off the Jewel, suffering a +2 difficulty to all strike and dodge rolls as a result.

In addition, the spirit of Rage within the ruby pushes the opponent to further and further distraction. Every round, the opponent must make a Rage roll. The difficulty begins at 8, but drops by one every round afterwards to a minimum of 4. (If the opponent does not possess Rage, none of this occurs.)

Employing one of these fetishes is not for the weak of heart, because it almost always results in fighting a creature in frenzy. But for those who are both confident and determined, it is a favored trap.

Shining Band

Level Five, Gnosis 8

One of the most treasured fetishes of the tribe, the Shining Band bestows upon the wearer the gift of prophecy. Made from a single thin band of gold, the Shining Band requires elaborate preparation and must embody both the male and female aspects of creation; it must be made by a woman and first worn by a man. Into the molten gold must be melted an object of the

past, an object of the present, and an object of the future. Finally, but no less importantly, it must be touched by a bird, a fish, a hare and must be left in a wheat field for one day and one night before finally having a spirit bound into it. The empowering spirit can be the spirit of any of the animals that touched it: bird, hare or fish.

Once worn and activated on a clear night, the wearer may look into the stars and ask of them one question. As she does so, the Shining Band gleams, producing a near blinding light. The Storyteller rolls the Band's Gnosis in secret against a difficulty of the local Gauntlet. The more successes, the clearer the answer given. If the roll fails, then the fetish is immediately worthless to that wearer from that point on — she will never again receive an answer from it.

Even if the roll succeeds, the band only answers three questions for each wearer. Many Fianna believe that even though the wearer inevitably asks about what is to come, the band inevitably answers a question about the past, a question about the present, and a question about the future. There are maybe three or four of these fetishes in existence. Generally they fall under the "hundred year rule" of the Fianna — any spirit placed within one of these fetishes is released after a century.

Torcs

Level and Gnosis Variable

One of the most common fetishes for the Fianna, particularly among those from Ireland, is the torc. A torc is a Celtic body decoration created from a heavy ring of twisted metal worn around the neck, arms, waists or across the chest. To the Celts, and the Fianna, they represented strength, power and majesty. That they became a favored object in fetish design was inevitable. Numerous varieties of these exist, some of which are listed in the *Players Guide to Garou*. The following are some more examples:

- **Messenger Torcs** (Level One, Gnosis 5) are worn by emissaries, diplomats, or other Fianna messengers to other tribes during times of war. Always made from gold or other flashy, highly visible metal, messenger torcs are bound with the spirit of a young cub or other infant animal. Their heads are shaped in the form of the glyphs connoting "Travel" and "Observant." When activated, the torc sends an empathic message to any who see it, telling them not to attack the wearer of the torc. Those who wish to attack the wearer must make a Willpower roll, difficulty 7; if the torc's wearer is currently engaged in combat or otherwise posing an obvious threat, no Willpower roll is needed.



This message of the torc wearer holds no actual power over those who receive it, but in all save the most bloodthirsty of wars it gives messengers a chance to safely deliver a message and leave afterwards. This is especially true of battles with other Fianna; the messenger torc is a proud tradition that few ever choose to break. However, it does work against any opponents, human, animal or otherwise. Even the servants of the Wyrn have been known to occasionally honor the very temporary truce a messenger torc suggests, although some propose this is done simply to lure other Fianna into walking right into their claws.

- **Battle Torcs** (Level Three, Gnosis 7) are easily the most common fetish torcs among the Fianna. Made at least partially from hard metals (many also incorporate a softer but more beautiful second metal) and bound with a spirit of Rage, the battle torcs are particularly favored by those Fianna that are both proficient with and switch between unarmed, armed and ranged combat. Quite often they are employed in combination with weapons that can be both used hand-to-hand and thrown, allowing the wearer a strong versatility that a fetish weapon can't provide. Anyone wearing a battle torc makes any Brawl rolls, Melee rolls, or Athletics rolls to hit an opponent with a thrown object at -2 difficulty.

- **Heritage Torcs** (Level Five, Gnosis 8), are handed down along family lines among the Fianna, a practice that inevitably produces chaos and bickering given the Fianna's haphazard ancestry. (Proving who is the closest Garou descendant can be difficult in any family without high levels of Pure Breed.) They are bound with a wolf-spirit, and the heads are always shaped in the form of wolf's heads. When activated, the fetish envelops the wearer in an aura of nobility that emulates all the greatest heroes of his line. In effect, the wearer gains Pure Breed 5 while the torc is active.

Though they would seem to be a tremendous boon to a young cub attempting to gain respect, this boost lasts only as long as she wears the Torc, and anyone employing such a fetish often makes a lot of enemies eager to get their hands on it. Worse, inevitably someone wearing it falls in battle to someone who steals the torc, forcing the young cub to avenge their ancestor's death to reclaim her rightful mantle.

Death Sword (Taken)

Gnosis 8

In Celtic legend, the hero Cuchulainn died in an act of incredible determination, bravery and loyalty. Tied to a tree to keep him upright despite grievous wounds while single-handedly fighting off the army of Maeve, his tragic sacrifice is one that connects power-

fully with the Fianna, especially in these final days. As a result, more and more of these swords are being forged. This is tragic, since they are only forged when the Fianna is utterly certain of his own death. There is a legend of one Fianna who created one of these swords and went into battle with it, but drastically overestimated the forces she faced and easily vanquished them. Mortified at having created such a sword improperly, she lived up to the tradition by impaling herself upon it.

Bound with a spirit of Rage, the Death Sword comes alive in the Fianna's hands, drawing on his passion and determination to keep swinging long after he should be dead. The sword does Strength +2 aggravated damage and is difficulty 6 to strike with. However, the most distinctive feature of the blade is that whoever wields it will continue to fight until the blade is removed from their hand or they are hacked to pieces.

Once the wielder reaches a point below Incapacitated, they do not die nor fall unconscious and continue to fight until the blade is somehow removed from their hand. This can be done in a number of ways. A targeted attack against the wielder's hand can sever it from the body, doing so requires three unsoaked health levels of damage from the targeted attack. Once below Incapacitated, any single attack that does more than five aggravated unsoaked health levels of damage is assumed to simply tear the opponent asunder. Also, once the character reaches fifteen health levels below Incapacitated, his body has presumably been hacked to bits. Finally, frenzy will always cause the wielder to drop the blade.

Get of Fenris Torch of Truth

Level Two, Gnosis 6

The Get of Fenris have little time for those who would deceive them, and this fetish means they don't need to waste any time with liars. The Torch of Truth is made from iron and has a water-spirit bound into it. The fetish is lit as it is activated and should anyone holding the torch actively lie, the flame immediately extinguishes itself. While this fetish could conceivably be used as a lie detector, it is more commonly used by a leader to inspire his soldiers. By holding the torch during a speech, he assures his troops of his honesty and forthrightness.

Some not-so-forthright leaders have made fake Torches and used them. Suffice it to say that those discovered employing such devious tactics are never trusted again, if they are suffered to live at all; this is a display of weakness that the Fenrir find highly infuriating.

Spirit Skin

Level Three, Gnosis 7

The Spirit Skin is one of the most disgusting fetishes the Garou know of, and indeed the Get of Fenris proudly boast that they "own" the fetish purely by virtue of being the only ones emotionally strong enough to make it. (Rumor has it that there are a few Uktena versions of this fetish around; the Uktena aren't ones to shy away from a good idea just because it seems "gruesome.") Creating a Spirit Skin is a harrowing experience — the vessel employed is the Garou's own skin, delicately sliced from the body and then properly tanned into leather. Since Garou regenerate, this isn't a life-endangering procedure, but the prospect of flaying oneself is still something that turns many of Gaia's finest into shivering wrecks. Only those with a Willpower of 6 or above can even attempt to make a Spirit Skin.

Once the leather has been procured, it is fashioned into clothing of any sort that covers the majority of the body. (Coats and cloaks are most popular.) A spirit of bone is then bound into the garment. Once completed, the fetish forms a spiritual second skin that enemy spirits must pierce in addition to the Garou's normal skin. When activated, the fetish doubles the Garou's soak pool against attacks made by spirits. A Spirit Skin doesn't work for anyone but its maker.

Alvis's Stone Hammer

Level Four, Gnosis 7

The dwarf Alvis was renowned for his wisdom and judgment, yet was horribly tricked by Thor. Thor's daughter Thrud was promised to Alvis in exchange for the forging of many weapons, but the wretched creature was then tricked into being outside at daybreak. The first ray of sunlight to hit him turned him to stone. According to some Get of Fenris legends, Alvis created the first example of these fetishes before he died. According to others, the first of these hammers was made from Alvis.

Always made from solid rock and about one foot long, the hammer is bound with a bear-spirit. One taboo the spirit always requests upon creation is: "I will never be touched by someone without wisdom." It will not activate for anyone without at least one point of permanent Wisdom Renown.

When activated, the hammer strikes at difficulty 4, doing Strength +1 aggravated damage when used hand-to-hand. It can also be thrown up to thirty yards, at difficulty 5, inflicting the same damage. More impressively, it will never strike a friend of the wielder, even if the wielder is in the throes of a berserk frenzy.

Favor of Fenris

Level Five, Gnosis 7

Fortune favors the bold. Fenris, however, favors the strong. He abhors those who would employ crutches, but rewards those who stand tall without any help. The Favor of Fenris reflects this. A copper amulet engraved three times with the mark of Fenris and hung on an iron chain, the Favor is bound with a servant of Fenris and is regarded as a rare honor — Fenris gives his favor to very few. When attempting to make a Favor, all rolls involved in the process are made at +1 difficulty, however, anyone who owns one of these immediately receives three points of temporary Honor and one point of temporary Glory. (Storytellers may want to forbid these items to starting characters.)

In addition to the three marks of Fenris, each Favor is engraved with a symbol meaning either "War," "Dance" or "Build." These three symbols each represent one of the three Attribute groups. War represents Physical, Dance Social, and Build Mental. For every statistic within that category the wearer has at 4, the Favor adds one to bring it up to 5 when activated. For every statistic rated at 5, the Favor adds two and brings it up to 7. So does Fenris reward the strong. Once activated the effect lasts for a scene.

Blaze Walkers

Blaze Pistol

Level Three, Gnosis 7

The blaze pistol appears much like any other 9mm pistol, but inside it is bound the spirit of a hawk, owl, or bat. The fetish can be activated while pushing back the slide, and as the slide snaps back into place a round will not be chambered. Instead, the chamber is emptied and a faint light emerges from the barrel. When fired next, this faint light becomes a blaze that arcs from the pistol to its target. The user rolls Firearms as normal to hit the target, with any appropriate modifiers.

If the arc of light hits, it does no damage. But for the rest of the scene, the pistol will constantly point toward the person the light struck. It does this even if a wall or other cover obscures the target, and no matter how far away the person is. The fetish user can't point the pistol away from the target unless they deactivate the fetish. However, all attempts to shoot that person with the blaze pistol are made at -3 difficulty while the fetish is activated, and tracking the person is a breeze. Cover is also less effective; unless the cover is thick enough to stop the bullet, the shooter can simply fire right through it.

Personal Umbral Digital Assistant (PUDA)

Level Four, Gnosis 8

The Glass Walkers have, on occasion, a compulsion to create devices that could best be described as "cute," and most would argue the PUDA more or less fits that category. This is because most people have not been subject to the devastating array of forces that the PUDA can bring to bear.

Effectively, the PUDA is a palmtop computer bound with a bee spirit. This bee spirit creates a hive file structure in an Umbral space around the PDA, which can store and organize various rites before completion and then "execute" the rite at a later time. The Glass Walker simply has to switch the PUDA to "Record" mode and place it carefully in the middle of the rite. When finished, the rite does not have any effect, but (if successful) is then stored in the PUDA and can have its effect come to pass with the click of a touch-sensitive pad any time thereafter. Each activation can execute one rite, but if the roll fails the rite is lost. If the roll for the rite depends upon outside factors, then all rolls are made when the rite is executed rather than when it is first performed to be stored.

The following Rites work with a PUDA: Rite of Cleansing, Rite of Contrition, Rite of Binding, Rite of the Questing Stone, Rite of Talisman Dedication, Rite of Becoming, Rite of Spirit Awakening, Rite of Summoning, Voice of the Jackal, and Rending of the Veil.

Each rite stored on the PUDA requires some spiritual energy to be preserved, which is taken from the Glass Walker using it in the form of a single temporary point of Gnosis. This Gnosis does not restore in the usual manner, but is returned the moment that a rite is successfully executed. If the execution fails and the rite is lost, the Gnosis goes with it, but may be regained in the usual fashion.

For example: Julia "Firewall" Spencer has Gnosis 3 and is expecting to meet with an angry spirit tomorrow night. Taking out her PUDA, she places it on the floor of her London apartment in record mode and carefully conducts the Rite of Binding, spending one point of Gnosis in the process. The rite is stored by the PUDA, which then also takes a single point of Gnosis to keep the rite alive. When Firewall confronts the spirit, she's down to her last point of Gnosis, so she'd better hope her luck is with her when she tries to activate the fetish. But if she's successful, not only will her Rite of Binding activate instantly, she'll regain the point of Gnosis needed to store the rite. If she fails, that temporary Gnosis point will be gone with the rite, and Firewall will be in trouble indeed...

On top of all of this, the PUDA works as a normal PDA too. Wonders will never cease.

Spirit Pill (Talen)

Gnosis 6

One of the most common tribal traditions around the world is the spirit quest. In some cases, these are actually psychotic episodes brought on by various crude narcotics. Naturally the Glass Walkers have none of this. They bring on their psychotic episodes with very reliable and machine made narcotics. What's more, their narcotics actually work as ordered — they really do aid with spirit quests. Of course, the addition of Pattern Spiders along with various chemical compounds helps.

When taken and activated, the Spirit Pill charges the Garou's spiritual aspect, making it easier to step sideways. All Gnosis rolls to step sideways are reduced by 3. However, the drugs are not without their side effects. The drugs also cause Garou to become even more prone to anger and aggression than normal. All Rage rolls are made at -2 difficulty. These effects last for one scene.

The Slug (Talen)

Gnosis 8

One assassination weapon that has been widely theorized but never built is an accurate, telescopic sight, closed-action sniper rifle that fires a heavy slug at low velocity. This would allow silenced rifles to be workable assassination weapons. (Most of the time, the high velocity bullet makes too much noise.) The trick is to get low velocity, heavy weight and accurate all in the same device — an impossible task, since the slower the bullet the less accurate it will be. Naturally, the Glass Walkers have an angle on this.

The Slug is a talen bullet that is both heavy and shot at a low velocity, but is wrapped with wind or bird-spirits to improve its range and accuracy. Once fired, it literally glides on an invisible wind to its target, finishing with a sudden burst of speed an inch away from impact. The effects of this are staggering, and almost any hit with this bullet is fatal, at least to normal humans. Any shot taken with it while activated is at +2 accuracy, doubles range, and if successful the weapon does four more dice of damage than normal for its caliber.

There is also a rarer pistol fetish version of this talen, which, instead of improving accuracy, simply doubles the weight of the bullet after it's fired. It is rated Level 4, Gnosis 8, but bestows no accuracy or range bonus and does double damage, as if it were a ranged Fang Dagger. Like the Fang Dagger, it is good for one shot only per activation.

Red Talons

Empty Water

Level Two, Gnosis 6

Among wolves, smell is the dominant sense. Not only does it convey information about the environment to wolves, but also about identities. Losing one's scent is as disturbing to a wolf as losing one's face would be to a human, but sometimes this is very advantageous. Being unable to be smelled means that you cannot be sensed even when the wind is behind you, and it makes being tracked harder as well. Empty Water is designed for these occasions.

Despite the name, Empty Water is actually the hollow of a small pond or pool rather than the actual water within it. It is created laboriously by scratching constantly at a large rock, usually while in Crinos form. After this, a wind-spirit is bound into the rock. After a rain, the fetish can be activated to "charge" the water within and the user simply washes in it to remove his scent. On the plus side, the lack of smell makes the character nearly invisible to most animals, making all Stealth rolls to those who judge primarily by smell at -4 difficulty. Attempts to track the character are made at +3 difficulty for animals and +1 difficulty for human trackers. (Spirits might fall under either penalty, or neither, depending upon their nature. This is left up to the Storyteller.)

However, the psychological effects of being scentless are somewhat disturbing to most lupus. Those who use this suffer a -1 penalty to all rolls until the effect ends, which is normally in two days. Particularly messy activity (especially bleeding) will also end this effect. Generally, being reduced to Wounded is sufficient to restore a scent.

Watching Bones

Special Rules for Level and Gnosis:

Watching Bones are an unusual creation in a number of ways. For starters, it's not really a single fetish but rather a large collection of them bundled together. Each one houses a different spirit, each is made from a different item, but they are never activated separately. Basically, it's a set of animal bones, each bound with the spirit of the animal the bones came from. Creating a set of Watching Bones requires the Red Talon to improvise on the spot, first successfully completing the Prayer for the Prey, and then afterwards a very hasty Rite of the Fetish. (The body may still be eaten, only the bones need to be kept intact.) For the purposes of the Rite of the Fetish, the Watching Bones is a Level 1, Gnosis 5 fetish.

Once a single set of bones is created, it is left in a pile in a safe place. Over time, the Red Talon will add to it by hunting down a different animal, going through the Rite of the Fetish once more (Again, the fetish is created as a Level 1, Gnosis 5 fetish), and then adding the bones to the pile of the first. This can then be done a single time more. With one set of animal bones, the fetish is considered to be Level 1, Gnosis 5 for the purposes of purchasing with Background points and activation. With two sets of animal bones, it is considered to be a Level 2, Gnosis 6 fetish, and with three it is considered to be Level 3, Gnosis 8. In all cases, it is considered to be a single fetish once the bones are piled together.

When activated, the Watching Bones attract any animals of the kind(s) whose bones exist in the pile. This makes hunting easier not only for the fetish activator, but for any who know that it is operating. For anyone present when the fetish is activated, lower all hunting roll difficulties by a number equal to the fetish's overall level.

Dead Rock (Talen)

Gnosis 6

An early fetish created by the Red Talons, probably dating all the way back to the first days of human towns and settlements, the Dead Rock works on the strategy that disrupting humanity's food sources is one of the easiest ways to prevent their expansion. Even today, this fetish finds good use in trying to stop continued clearing of trees by convincing farmers that the soil in the area is unsuitable for farming. It is less successful today against massive corporate owned farms simply due to scale, but it gets tried.

The Dead Rock is a small smooth pebble scratched with the glyph for "Desert" or "Wasteland" on it, and bound with a salt-spirit. Once activated, it is buried in the ground in the center of a field. Within the day, the plants closest to where the rock was buried die. Every following day, more crops die, extending further and further out from the rock. It is possible that some tales of crop circles are in fact the results of this fetish being used, since the pattern caused is roughly circular.

Every day after being planted, the talen rolls its own Gnosis against difficulty 7. If one or more successes are achieved, then the circle of spoiled crops increases ten yards. This continues until a failure is rolled. Note that the Dead Rock cannot tell the difference between crops and natural plants, so a particularly troublesome rock might eventually need to be dug up again.

Fire Tooth (Talen)

Gnosis 8

The Red Talons name is sometimes interpreted to symbolize a group whose teeth and claws are soaked in the blood of humans, but a truer interpretation would interpret "Red" in the light of the fire of Rage. Rage at the pain of thousands of species, and with them the spirits, totems and life that have all been eradicated in the name of humanities expansion. With a Fire Tooth, the name isn't figurative in the slightest.

The fetish is made from one of the Red Talon's own teeth, knocked from their jaw and scratched three times. It is then bound with a spirit of Rage. When activated, the tooth begins to burn red hot, and finally explodes eight turns later. When this happens, it does 8 levels of aggravated damage to anything within three feet. Since they are small enough to be placed inside machinery and the like, they can be normally employed to destroy human equipment quite easily.

Shadow Lords

Mirror Maze

Level Three, Gnosis 5

Those Shadow Lords who know the secrets of this trick pity the Ragabash, or indeed the Corax, who can be so very curious. Curiosity kills much more than cats.

The Mirror Maze is a tiny, usually no more than a 1/3 of an inch square mirror bound with a Wyld-spirit that is then set within another object, usually a replica of another fetish. When activated the mirror instantly traps the eyes and mind of the person activating it, multiplying itself into an infinite number of mirrors that appear to be everywhere in every direction. To others, the victim of the tiny trap looks as if he has been drugged, staggering about lost within a maze entirely within his own head. The effect is quite insidious, requiring a Willpower roll (difficulty 8) to resist; if ensnared, the victim is caught until sunrise.

The grip this fetish has upon the victim is actually quite fragile; a few good smacks upside the head will break the trance and bring them back to reality. But most commonly the person administering the blows will be, of course, the Shadow Lord who has returned to her dwellings and found someone nosing around her stuff. What ensues is never pleasant.

Midnight Lightning

Level Five, Gnosis 8

In the year 1759, a pack of Shadow Lords of great experience, notoriety and might each crafted for himself a klaive of deadly power, whose blade was black as the sky at midnight and whose spirit bore the anger of

Grandfather Thunder himself. These five Garou were the terror of the soldiers of the Wyrms in Eastern Europe for exactly a decade until in 1769 the Wyrms marshaled its forces against them. For three days and nights, the battle raged atop a craggy peak in the pouring rain before the pack's alpha fell last beneath the Wyrms' might. As they died, each packmember threw his blade into the storm, and Grandfather Thunder hurled them all to the four winds, to be scattered across the Earth.

So strong was this pack's bonds to each other that the klaives formed a part of the pack. Anyone who holds one of these great blades automatically senses the location of the other four blades, who holds them, and the other wielders' general health (either "Fine," "Hurt," or "Near Dead,") and surface emotions. In addition, any group of Garou, each armed with Midnight Lightning may employ pack tactics with each other, even if they are not packmates. As with other grand klaives, they strike at difficulty 6 and inflict Strength +2 aggravated damage. Though burnished black, the swords are indeed made of silver. Each is bound with a war-spirit and a Stormcrow.

Finally, each Midnight Lightning klaive never does any visible damage. Though they inflict damage as normal (with opponents suffering wound penalties), and blood pours from where the sword hits, those killed by it simply appear to have died from blood loss and shock. Nowhere will their skin be broken.

Storm Gauntlet

Level Five, Gnosis 7

One of the more visually arresting fetishes among the Garou, the Storm Gauntlet is one of the symbols of a Shadow Lord's authority and of Grandfather Thunder's approval. The Storm Gauntlet is slightly oversized (and if activated changes size to fit the Garou's paw during shifts), made from iron and bound with a Stormcrow. Grandfather Thunder himself sends the Stormcrow bound to such a Gauntlet and only ever sends one when he is convinced of the worthiness of the recipient. Commonly he sends those who would make one of gauntlets these on a quest that in some way furthers his ends.

Once a Stormcrow has been sent (and this does not ensure the successful creation of the fetish, only a permission to try), the Storm Gauntlet can be created. Even when not activated, the Storm Gauntlet is a frightening thing to behold. Any who wear the Storm Gauntlet receive three temporary Honor for owning the Storm Gauntlet. (They will, however, lose four temporary Honor should they lose ownership of it.) Lightning crackles across the iron in pulsing white

Storytellers' Eyes Only!

It would be awfully like Grandfather Thunder to punish any who slavishly go and finish the assigned quest for him by informing them that their efforts were insufficient, proffer no more explanation, and send no Stormcrow. After all, he's the sort to reason that any who are *that* trusting are obviously neither wise nor capable enough to wield the might of a Storm Gauntlet. Instead, those who are careful enough to go about the quest in such a way that they can "withhold payment" until after the Stormcrow is sent will likely be rewarded with amused but approving laughs from Grandfather Thunder. These Garou, though irreverent, are the ones who really represent Grandfather Thunder, who knows that irreverence is not a sin in the battle against the Wym. Gaia needs those who would challenge the gods.

And besides which, if your players haven't read this, it would be a wonderfully rude shock for them to learn that effort doesn't always equal reward.

electric arcs, and the air around the wearer feels hot. When activated, however, it is incredibly dramatic. The lightning bursts from the Gauntlet and strikes the ground, and every strike made by the Gauntlet is accompanied by a crack of thunder. All present when the fetish is activated must make a Willpower roll (difficulty 7) in order to resist fleeing immediately. (Garou failing the roll fall into Fox Frenzy.)

In addition to its impressive image, the Storm Gauntlet can make a Shadow Lord frightening in combat. Any claw attacks made with the Gauntlet do an additional three dice of aggravated damage, and even a successful parry with the Gauntlet does one die of aggravated damage to the Shadow Lord's opponent. (Both forms of damage are soakable if the opponent has some means of soaking aggravated damage.)

Most Shadow Lords would kill for one of these fetishes, or at least resort to very underhanded means to relieve someone of it. Whoever can hold one of these is a frightening adversary. Obviously, they cannot be purchased with Background points during character creation.

Curse Bracelets

Level Variable, Gnosis 5

One problem the Shadow Lords often encounter is that of trust. While they reject the notions of intractable Honor (anything, including personal scruples, must be sacrificed if this means it will aid Gaia), there are times when former enemies must work together for



Gaia's benefit. Curse Bracelets are a way of trying to re-establish trust between those who previously shared none. While many Shadow Lords detest these fetishes with a passion, none deny they are a remarkable example of lateral thinking in fetish design.

Curse Bracelets are always made in sets of two (or more), and can be bound with almost any spirit, though those capable of great destruction are preferred. The power of the spirit determines the level of the fetish, though not the Gnosis, which is always 5. This is because the spirit gets the cushiest job of all time — it is told to sit tight in the bracelets and do absolutely nothing. What makes the fetish useful is that a number of taboos are also attached to it at creation. The first of these is very simple: "You will never take me off your wrist." All the rest detail the exact nature of the alliance, and what constitutes a breach. Should the taboos be broken, the fetish naturally becomes cursed and begins taking vengeance upon whoever broke the alliance. (The Storyteller can adjudicate how this takes place.) Hence, it's a powerful incentive to keep the trust of your allies.

This is also the exact reason it is so detested by many Shadow Lords, who feel it flies in the face of the very nature of their tribal wisdom. If you learn tomorrow that you must betray the allies you made today in order to save Gaia, they argue, then you absolutely cannot be bound in such a way that will stop you. Nothing, not loyalty, nor pride, nor honor, nor friendship can ever be held above Gaia. These Shadow Lords consider that those who seek alliances should simply weigh up the risks intelligently and make their choices based on this, rather than on the cheap hope offered by tawdry trinkets.

Silent Striders *Stormcloak*

Level Two, Gnosis 7

The Dark Umbra is a foul and forbidding place, even to the Silent Striders who know it better than any other tribe. In recent years this is even truer — the Dark Umbra is more tumultuous and turbulent as storms of the dead roll across its barren plains. While the Stormcloak is a very old fetish, it has regained extra popularity as a response to this increasing turmoil.

Stormcloaks are made as traditional desert cloaks covering the body from head to toe, although some more modern Silent Striders have experimented successfully with raincoats and even leather jackets. Into this is woven the spirit of an owl or any armored animal, such as a turtle-spirit. While worn, the Silent Strider doubles his soak pool against any spirits of the Dark Umbra, or any other Dark Umbral phenomenon.

Mirror Blade

Level Three, Gnosis 7

The Silent Striders have a constant interest in the spirit world in both the Dark Umbra and the Penumbra. The mirror blade has arisen as a means of defense against those spirits that often dog their heels. A long thin sword made from mirrored metal, the mirror blade is bound with a jackal-spirit and kept as polished as possible at all times — not always an easy task on the road.

When activated, the blade begins to reflect light brilliantly, far more than normal. Against flesh-and-blood enemies, it's more or less worthless. It does standard damage for a sword, far less than what a Garou can wreak with claws and teeth. Against spirits, however, it is impressive. When it shines, it reveals spirits in the Penumbra surrounding the wielder, and the wielder can strike the spirits with it. The first strike against a non-materialized spirit with the mirror blade is at a difficulty equal to the local Gauntlet. If successful, the mirror blade does normal sword damage to the spirit and automatically pulls the Silent Strider into the Umbra. At this point, most sheathe the sword and rely claws and teeth.

Universal Message Tube

Level Three, Gnosis 6

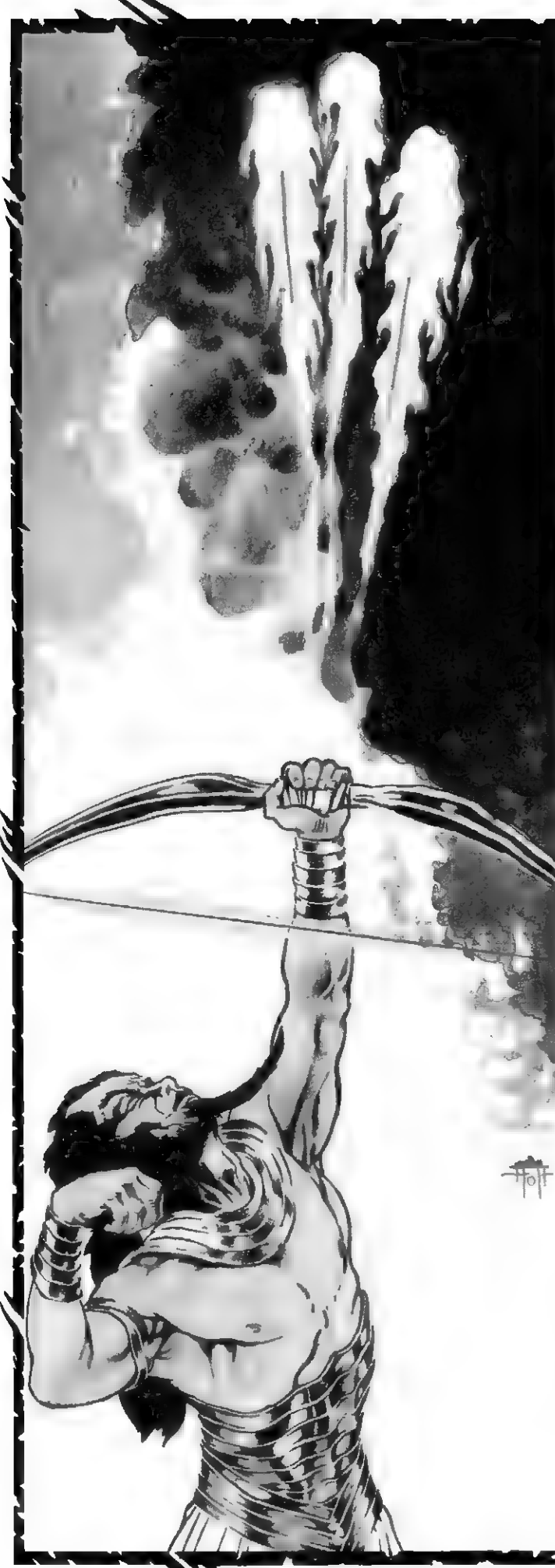
A common service provided by the Silent Striders, particularly the Wayfarers camp, is smuggling. No matter if that smuggling is information, or precious objects, or people, the Garou have again and again counted upon Silent Striders to move things from places they shouldn't be to other places they shouldn't be. To help with this, the Universal Message Tube was created, and has become not just a useful tool of smuggling but also one of the tribe's best espionage weapons.

Created from hardened leather, the Message Tube is a small, simple letter holder with a stiff cap, and bound with a turtle-spirit. When activated, the Message Tube can hold any single object that is smaller than the Silent Strider carrying it in Homid form, and once activated a second time the object can be extracted. This was originally designed to help smuggle out treasures and the like, but also quickly became incredibly useful for smuggling things into places as well. Objects kept inside the Message Tube will not set off metal detectors, and are more or less undetectable. Combined with a klaive or a d'siah, the Message Tube is a perfect way to conceal an assassin's approach.

Atum's Arrows (Talen)

Gnosis 7

According to one Egyptian legend, the sun god Atum fired sunbeams as if they were arrows. Though the



Silent Striders will never fire so many arrows as he did, they're also slightly more inventive than he was. Designed for hunting vampires, Atum's Arrows are made from acacia wood and bound with a sun spirit. They are also split very carefully at two different points.

When activated and fired, the arrow becomes infused with sunlight, turning into fire. However, the breaks in the arrows shaft cause it to rupture in mid-flight into three small balls of flame that each head toward the same target in a shotgun-like effect. They thus lack penetration but do considerably more damage against creatures vulnerable to flame such as some fomori and, of course, vampires.

Against foes vulnerable to fire, Atum's Arrows do 8 dice of aggravated damage and are at -1 difficulty to hit. However, against any other foes they only do 1 die of lethal damage.

Silver Fangs *Brooch of Fathers*

Level Three, Gnosis 5

The Silver Fangs often indulge in the practice of creating fetish heirlooms, passed down through family or mentor to student lines. The Brooch of Fathers embodies this notion better than any other, however. Handed down at death to its new owner, the Brooch takes the natural connection of the wearer to his forebears, and embodies their legends in the wearer's image. Through small physical changes, body language and instinct, the Garou resembles the ancestors she is connected to.

In game terms, the Brooch works fairly simply. When activated, the Silver Fang's Ancestors Background rating is added to his Pure Breed for the remainder of the scene. As both a symbol of memory and a guardian of the underworld, an owl-spirit is bound into this fetish.

Crystal Javelin

Level Four, Gnosis 8

The word of the righteous shall be as law, and the actions of the Silver Fangs will ring out with the divine right of kings. Falcon's tribe has held their might and leadership over the years — not by tradition, but with the blessing of Gaia, Luna and Falcon. And while the grand klaive remains the greatest symbol of office, the Crystal Javelin retains great popularity in many quarters, particularly among the descendants of the Roman Silver Fangs that walked among the Patrician families.

Despite the name, most of the fetish is made from wood, but the head is made from a transparent substance. The spearhead need not be crystal; some fetishes boast heads of pure diamonds while others are

made of glass.) Into this is bound a Lune. When activated, the Lune fills the head with her moonlight and it turns to silver, causing it to do unsoakable aggravated damage to Garou and many Fera. Much like grand klaives, some are bound with a second spirit, in this case nearly always a spirit of Rage or war. (Those with a second spirit bound into them do aggravated damage to anything, and are Level Five, Gnosis 8.)

In addition, the head of the javelin shines with stunningly bright moonlight. Any attempts to strike someone wielding the Javelin are made at +2 difficulty. If thrown, the Javelin releases a blast of pure white light when it lands, and anyone in the area who cannot make a Wits + Alertness roll (difficulty 7) is blinded for one turn.

The Crystal Javelin does damage as per a spear.

Helm of Svyatogor

Level Five, Gnosis 8

Svyatogor, a giant of Slavic myth, serves as perhaps a very sad (but perhaps apt) analogy for the modern Silver Fang tribe—once a great giant warrior, now tired, old, and fading away. Regardless of the validity of the metaphor (which many Silver Fangs would no doubt like to contest), this helmet hearkens back to his glory days, and many Silver Fangs find comfort in its presence. When wearing it, they too sweep away the clouds when as they pass, at least metaphorically. Lights flicker as they enter rooms, gusts of wind burst through windows in the dead calm, and all who feel its presence are filled with a sense of its powerful might and, should they be the enemy of the Fangs, of dread.

In effect, once activated this fetish creates a Delirium like effect even in other Garou or supernatural creatures. The fetish rolls its own Gnosis (difficulty 7), and anyone within sight of the helm must roll Willpower (difficulty 8 for those the Silver Fang considers enemies, difficulty 6 for those she considers allies). Should the defender roll fewer successes than the fetish, they suffer from the effects Delirium. Start at 10 ("No reaction") and move down the chart one for each success the fetish scores above the defender. Naturally, the helm is capable of changing shape to fit a changing Garou head.

This fetish is sometimes bound with a Silver Fang ancestor-spirit, or more commonly with the spirit of a great Wyld beast, defeated in single combat by the fetish maker. Helms of Svyatogor are considerably rare.

Soldier's Bag

Level Five, Gnosis 7

There is an old Russian tale about a soldier who was given a sack that could and did capture anything.

With a single harsh command, any creature, no matter how foul would find itself helpless against the urge to rush within. It is possible the "soldier" was one of Gaia's warriors; or perhaps one of them heard the story and was inspired to make a bag like his for himself. If the latter tale is true, then the werewolf who chose to follow in the soldier's footsteps should have listened to the whole story. In his arrogance the soldier made Death fear and refuse to take him, Hell reject him, and Heaven never forgive him. No Garou yet has so far damned himself to wander the Earth eternally, but then none yet have tried to capture Death itself. The first to try (and surely some poor fool soul is saving a Soldier's Bag for the day they meet) will be very unready for a highly painful eternity of not dying in the vengeful grasp of the Wyrms' talons.

A Garou who holds a Soldier's Bag can activate it with a yelled command to anything that he can see, and very few will be capable of resisting the pull within that ensues. Other shapeshifters may defy the bag (with a successful Gnosis roll, difficulty 7), by being both spirit and flesh, as may fomori, Drones, and gorgons; creatures without Gnosis must roll Willpower, difficulty 9. Spirits roll Gnosis, but at difficulty 9.

The most common use of the bag is to capture a spirit to force a single favor out of it. This can take the form of one of the spirit's Charms, or it can amount to a quest performed on behalf of the character. But those who extort favors in this fashion should be very careful indeed. To coerce a spirit into aiding him, the Garou must roll Charisma + Intimidation. The difficulty is only 4, since the Bag grants the Garou a considerable amount of leverage.

But if the roll fails, or, even worse, botches, then the Garou must choose between never again opening the bag, or opening the bag and facing the wrath of the spirit trapped within. Storytellers should feel free to come up with imaginative ways for this to happen, and should also not feel afraid to have spirits who are forced to perform tasks also try to find ways to gain revenge at some point down the road. In effect, any player taking this fetish is giving you a free license to introduce new antagonists whenever he uses it, so take the opportunity.

The Soldier's Bag is bound with the spirit of any predatory animal. Wolves are particularly favored.

Uktena

Uktena and Wendigo fetishes enjoy popularity among both tribes in most cases. They are arranged by the tribe among in which they find the greatest popularity, but both tribes have been known to share their

fetishes with the other (though clearly these represent only those secrets the Uktena are *willing* to share).

Bane Water Bag

Level Three, Gnosis 7

The Gauntlet is, in a way, a mixed blessing. Granted, you can't attack Banes unless you're capable of crossing the Gauntlet, but neither can they attack you unless they're capable of materializing. The trick is in properly judging when it's safe to step sideways and when you're better off remaining in the material world. The Bane Water Bag is designed to aid in these decisions.

Bane Water Bags are created from any slightly porous fabric, with long drawstrings at the top, and are bound with a Bane. Once filled with water (often scented with various plants), the Bag is activated and swung gently around the body holding the drawstrings in much the same manner as a censer. As the water drips and falls from the bag to the ground, the ground ripples in the same way as drops of water cause ripples in a lake. Should there be a Bane in the area on the other side of the Gauntlet, then the ground will ripple all the way between the fetish user and the Bane, and the ground will crash in a wave as it reaches the target. This doesn't reveal the Banes, nor does it offer any information about the Banes other than their locations and a rough approximate of how many there are.

The Bane Water Bag has a range of twenty yards.

Spirit Axes

Level Four, Gnosis 6

One of the more unusually crafted weapons among the Garou, this carved battleaxe or bladed war-club is a favorite among some Uktena. The blade is carved into three separate edges, and the axe is then bound with the spirit of any predatory animal.

When used against most enemies, the axe functions normally. However, when attacking an enemy possessed by a spirit or ghost, the axe attacks the spirit directly, passing completely through the host and not injuring them in the slightest.

This weapon can even cure fomori by destroying the Banes inside of them, however, the longer the victim has been a fomor the more difficult this is. For every month the victim has been a fomor, he takes one unsoakable health level of damage from any attack made with the Spirit Axe, up to a maximum of the total damage rolled. As the Bane firmly entwines itself into the host's soul over time, the less the Spirit Axe is capable of distinguishing between the two. Fomori who have been cursed for over a year are probably impossible to save using a Spirit Axe, since the host dies before the Bane does.

By contrast, a Spirit Axe cannot exorcise the spirit possessing a Drone. Unlike the relatively clumsy combination of spirit and mortal that is a Fomor, a Drone is a highly efficient reworking of the mortal at the hands of the spirit. From the moment they are joined, they are one and the Spirit Axe cannot target the spirit directly.

Ice Arrow (Talen)

Gnosis 4

The Ice Arrow is one of the most infamous weapons among the Pure Ones. Both the Uktena and the Wendigo lay claim to inventing it, both with some merit, but the matter is irrelevant — today both use the weapon freely. And as talens go, the Ice Arrow is a marvel of simplicity.

In essence, the Ice Arrow is simply a chunk of ice carved into the shape of an arrow and bound with an ice spirit. Since the kinship between the object and the spirit is so tight, doing so is stunningly easy, the Rite of the Fetish necessary to create does little more than awaken the spirit within the ice to begin with. And the talen itself has a power that most would consider trifling: An Ice Arrow, once activated, never melts as long as it is held within a foot of the person who activated it.

However, as an assassin's weapon, the Ice Arrow is stunningly effective. The hardened ice is as sharp as any steel or stone and, released from the magic that held it together, melts within seconds of finding its mark. No fingerprints can be found, the murder weapon itself is confoundingly difficult to diagnose and, in short, it confuses the living hell out of human investigators.

Maize Paste (Talen)

Gnosis 8

According to Mayan legend, after Hurakan flooded the world he created four men from white and yellow maize paste. The Uktena can't quite rival this feat, but creating smaller animals is very much within their power using their own version of Maize Paste. Made from crushed corn mixed with flour and water and bound with a Wyld-spirit or jaguar-spirit, each dose of Maize Paste represents a small amount of this substance that can be fashioned into the shape of small creature which, when activated, comes alive.

With one activated portion, a creature with two health levels can be constructed. Portions can also be mixed together and activated at once to create larger creatures, each portion allowing for two health levels. The *Werewolf Storytellers Companion* has statistics for various animals, which can be used as a guide for these creations. Animals created with Maize Paste

appear entirely natural rather than as creations of a thick goop; once activated the animals possess fur, scales or feathers, natural-looking eyes and all the usual traits associated with living beasts. The animals remain active for the duration of the scene or until destroyed, at which point they dissolve into a fine powder of dried corn meal that is quickly blown away.

Wendigo Bird Stone

Level Two, Gnosis 6

According to Wendigo legend, one great battle during the war with the Wyrmmcomers was decided with the aid this stone. Outnumbered three to one, the Wendigo situated themselves in the middle of a dry riverbed, and waited for the enemy to attack. When the enemy charged, a Ragabash in the Wendigo pack hurled the Bird Stone into the midst of one pack, and the attackers were suddenly plagued by a flock of owls, hawks, buzzards and other birds. The other packs, surprised by the assault, found themselves split between attacking the Wendigo and aiding their allies. With their foes thus distracted, the Wendigo surrounded the three packs and slaughtered them with arrows, throwing axes, and finally tooth and claw.

The Bird Stone is a polished flat pebble marked with two glyphs, one on each side. The first signals "Prey," and the second "Predator." Into this stone is bound the spirit of a prey animal; mice, rats and possums are favored choices. When activated, the stone becomes an unmistakable beacon to any birds in the area (not just birds of prey), which flock around the area. Yet the birds will not attack whoever activated the fetish, which tells the birds that the owner is a predator rather than prey. Those in combat with the owner, however, have no such protection, and suffer -4 to all rolls while in the fetish owner's immediate presence.

Turtle Necklace

Level Four, Gnosis 8

All but gone. The turtle necklace was a rarity in the days of the Wild West, and you can count the remaining Turtle Necklaces left in the world on your fingers, without using your thumbs. Each one, though, remains highly useful. The Turtle Necklace is made from a series of wooden discs, each painted to resemble a turtle shell. When worn and activated, the necklace provides an extra soak die against all attacks for one scene, even against silver.

This fetish perhaps exemplifies better than any other how a fetish isn't simply a matter of fusing a random spirit with any vessel. The basic principle of

a Turtle Necklace is well known; it's a necklace bound with a turtle-spirit. And yet, no one has been able to create one since the Croatan vanished. Those that still remain are the very rare few gifts left by the Croatan to the Uktena and Wendigo before they were destroyed. And when they died, they took whatever secrets it was that allowed a Turtle Necklace to be created with them.

Thunder Stick

Level Five, Gnosis 7

The Wendigo are the keepers of the Bones of the Wyld, and no fetish better embodies this than the Thunder Stick, a weapon that surprised and confounded the Wyrmmcomers perhaps more than any other when they first came into conflict with the Wendigo. A long decorated walking stick, the Thunder Stick is marked twenty-four times with the glyph meaning "Storm." It is then bound with a very rare spirit found only in the eye of a tornado, a spirit of no name and pure Wyld. Only the most experienced Wendigo know how to find one.

When activated, the Thunder Stick summons an ever-increasing storm or other natural disaster. The fetish can only be activated by spending one point of Gnosis; a Gnosis roll won't do. At activation, the user stands perfectly still and then rolls Gnosis (difficulty 9) in addition to spending the Gnosis to activate it; she must roll Gnosis again every ten minutes. Every success achieved on these rolls builds the level of natural disaster higher and higher. The player can keep making these rolls until the Wendigo is forced to move.

At one success, a downpour begins to fall. Two successes bring a thunderstorm with sheet lightning. With three successes, the thunderstorm becomes a small flood and with four successes the flood is devastating. Finally, at five successes the wind has become a hurricane, the flood sweeps everything off its feet, and the lightning strikes nearby objects about every three minutes.

After this, the storm gets no worse, but further successes may call up other environmental conditions such as earthquakes or volcanic eruptions, depending on the local environment. The Storyteller had best adjudicate such impressive disasters.

Medicine Bags

Level and Gnosis variable

One of the most common fetishes among the Uktena and Wendigo are medicine bags. A very simple fetish, medicine bags are small leather or cloth pouches filled with specially treated crushed plants. Neither the bag nor the plants are in themselves the fetish, but rather both of them together hold the spirit. Should

Hey, Where Are the Stargazer Fetishes?

We've not forgotten about the tribe recently of the Garou Nation. Even while among the thirteen tribes, the Stargazers had a profoundly anti-fetish attitude (reflected in their Background restrictions, as you may recall). This attitude stemmed from a general disdain for materialism, driven by Gnosis to what humans would consider quite extreme levels. The profound attachment to life that Gnosis created caused the tribe to abandon as many tools as possible, which didn't resonate with the pulse of life. Unlike other tribes, there was little within the culture of the tribe itself to find resolution on this issue. (While Asian cultures make profound use of various ingenious tools and artwork, this gap is an excellent example of the way that Garou tribes are influenced by human culture but do not mirror it.) Fetishes were, in fact, a clearly undesirable form of tool in this regard — formerly living things bound into dead tools.

Now among the Beast Courts, there is even less need for a tribal fetish culture within the Stargazers. The emphasis on the Hakken and Zhong Lung as the fetish-makers of the hengeyokai absolved them of any responsibility or pressure to create fetishes and most of the tribe happily accepted the situation.

This is not universal, of course, and a small number of Stargazers do indeed develop fetishes of their own and frequently make use of weapons, Asian divining tools such as I Ching coins, and Buddhist artwork. These tend to be among those who remain with the Garou Nation rather than those who joined the Beast Courts. As such they are a minority of a minority within a minority, and as such are not discussed here beyond this sidebar.

the bag be ruptured, the fetish is destroyed. Most medicine bags are worn around the neck.

Medicine bags are used for a wide variety of purposes. A medicine bag containing peyote and bound with a water-spirit or Glade Child can be used to induce a sense of calm in the wearer (increasing the difficulty of all Rage rolls by 3; Level 1, Gnosis 5). Stuffed with woundwort and bound with a spider-spirit, it halves healing time (Level 4, Gnosis 8), while one filled with crushed water reeds and a Lune causes the wearer to be conveniently ignored (reducing the difficulty of all Stealth rolls by 2 — Level 3, Gnosis 6). Finally, a medicine bag filled with corn and bound

with a crow-spirit reduces the difficulty for all Physical rolls except attack rolls by 2 (Level 4, Gnosis 6).

In most cases, medicine bags' effects last for one scene.

Black Spiral Dancer Fetishes *Sadism Stick*

Level Four, Gnosis 6

The dreaded Sadism Stick is discussed in the Setting chapter, page 34. The fetish must be crafted from hardwood, left rough and unpolished although it is often carved with glyphs to make it more attractive to Banes. A spirit of pain is bound into it. Characters who have been affected by the fetish must roll Will-power (difficulty 5 + their own Primal-Urge) to resist the urge to violently inflict pain on whoever is nearest to them. Each success resists the urge for ten minutes.

Kewl, More Lewl!

Be careful with arming your enemies. Remember to keep the mystique of fetishes alive — the Black Spiral Dancers have just as much trouble making fetishes as Gaia's tribes. When your players run up against an opposing pack of Black Spirals, don't give every last one a klaive. It just doesn't make sense.

What's worse, players have this funny way of taking weapons from the dead bodies of foes. Be aware that players will bug you forever afterward to let them find a way to cleanse the Black Spiral klaives so that they can use the weapons themselves. Unless this sounds like your idea of a good time, be careful not to give your players the chance. (Elders may not approve of the idea of bringing such tainted objects into a sept, either. Something about "Ye Shall Take No Action that Causes a Caern to Be Violated.")

If your players are adamant about using the spoils gleaned from fallen Black Spiral Dancers and equally adamant about cleansing the fetishes so that they suffer no inconvenience, place the burden of effort on them. Have them describe what they want to do, detailing exactly how they intend to replace or cleanse the spirit within so that it's faithful to a Gaian bearer. If their plans sound reasonable, you can build a story around the possibility, making them work for their rewards and rewarding them for being more proactive. Everyone wins.

Each point of Willpower spent allows the victim to resist the urge for an hour.

Mind Snare Drill

Level Five, Gnosis 8

This vicious fetish takes the form of short, thin drill made of bone, glass or metal with a large solid glass handle. The glass must be perfectly crafted, with no imperfections or bubbles of any sort. The Black Spiral then binds a spider-spirit in its own web and forces it into the fetish, where it becomes pure stasis. The fetish is activated just before being plunged through the skull and into the brain of the victim, wherein it drains the state of consciousness from them and renders it captured in that moment forever, entombed within the glass handle. What makes this such a feared prospect is that the victim is usually tortured in the most emotionally and physically painful ways possible at the moment of the draining, and is doomed to remain in that moment for eternity. The fetish remains activated for an hour, during which time the victim must be slain if his consciousness is to be captured.

There is no way to resist the glass hell of this fetish but to die before it is used. However, if the glass handle is broken, the victim's spirit will be released, and if the fetish is activated again, it will release its previous victim to make way for the new one. The Black Spiral Dancers rarely use a mind snare drill twice.

Mind snare drills rarely are made with taboos, because of the unusual way in which they are created. However, because the drill must be created by force, there is always the prospect of the fetish being cursed. And should the spider spirit not be rendered static, it may attempt to gain revenge. Some have been known to whisper thoughts to those who touch the fetish, suggesting targets for its use.

Spinal Vines (Taken)

Gnosis 8

Appearances can be so deceptive. The spinal vine appears to be nothing but a simple grape seed. Bound into it is a Bane of disease that, like cancer, exists to do nothing but grow and destroy what it touches. The fetish is activated by slicing open the victim's back and placing it directly upon the spinal column before activating it. It then plants itself in the victim's spine and begins to grow into a vine along his spinal cord, distorting and bending it, creating incredible pain for the victim. Though horribly painful, the vine is short-lived. It does eight levels of lethal damage, but after this immediately withers and if the victim lives, is expelled from the body in time, like other foreign material. If the victim dies, the vine stays lodged in

their spinal cord. These vines often produce seeds of their own during their short lifespan, and the Dancers are very fond of working seeds taken from a successful kill into more spinal vines.

Kin Fetishes

Some Kin fetishes work on Willpower, not Gnosis; thus, Kinfolk without Gnosis could use a horn of distress, but not a klaive hammer. Even if a Kin fetish can be activated with a Willpower roll, only living Kin can use it; those without Kin blood in their bodies, or the undead, lack the already tenuous connection to the spirit within necessary for activation.

Horn of Distress

Level One, Gnosis 3

These horns are meant to be sounded only in times of dire need. They vary in appearance according to culture, and often bear the marks of the maker's tribe. When successfully activated, a horn of distress alerts all werewolves, regardless of tribe, within a 10-mile radius. They may choose to answer the call or not, but they know that the horn means "Kin in trouble." These horns usually contain peacock, goose or air-spirits.

The horn of distress is one of the Kin fetishes that, as described in Chapter Two, is harder to create; it is meant to be activated with a Willpower roll, not a Gnosis roll. This requirement takes extra effort on the spirit's part, and therefore requires more effort on the fetish crafter's part.

Amulet of Kinship

Level Two, Gnosis 5

Unlike other Kin fetishes, this is not activated by the Kinfolk in question, but by the werewolf that gives the amulet to her. The Garou must make a Gnosis roll as usual when placing the amulet around the Kin's neck; after that, no further roll is necessary. The amulet doesn't function if worn by anyone other than its intended recipient.

Any werewolf who meets the Kin wearing this amulet will instantly know her to be not just Kinfolk, but Kin of note. The amulet conveys no immediate obligation to help the wearer, but most Garou know that the wearer has at least earned fair treatment. Regrettably, Black Spiral Dancers also recognize the wearer as Kinfolk, with potentially dire results.

An Amulet of Kinship can be crafted of any materials, but usually bears the glyph of the affiliated tribe. An ancestor-spirit or spirit associated with Honor empowers the fetish.

Klaive Hammer

Level 3, Gnosis 5

While only a Garou can perform the rites necessary to create a klaive, some skilled Kinfolk smiths are trained to forge the actual weapon intended to be the spirit's vessel. A klaive hammer is a fetish designed to help the Kin create a weapon so perfect of form that it will please the spirit or spirits asked to empower it. A klaive hammer requires a smith with Gnosis to use it properly, as the smith must spend a point of Gnosis when using the hammer to craft a klaive. This expenditure is part of the process that hardens the silver of a klaive to be as strong as steel, allowing the klaive to be used in battle more reliably than an ordinary silver weapon could manage.

A klaive hammer must be empowered with a spirit of Balance, Light or Fire. Each one is attuned its specific owner, and can only be used by a new owner if freely given.

Fera Fetishes

Ajaba

False Gullet

Level Two, Gnosis 6

This peculiar fetish was originally designed as a quick way to bring a kill back to the cubs of an Ajaba clan, but has since been drafted into the double duty of body disposal. In its ordinary form, the False Gullet looks much like a largish waterskin with the usual drinking spout at one end, and the other end secured by drawstrings. It is invested with a hyena-spirit.

To use the False Gullet, the Ajaba activates the fetish while opening the drawstring end. Successful activation causes the fetish to grow to the size of a large body bag, with the opening wide enough to stuff the carcass of an ox or wildebeest inside. Up to four human-sized bodies can fit into the bag in this form, whereupon the Ajaba can close the drawstring and reduce the bag to its waterskin size again. Once the False Gullet has shrunk with one or more bodies inside, it begins to actually break them down, reducing them to liquid form. This takes about a minute per human-sized body, or four minutes for a body the size of an ox; the fetish gurgles now and again during the process, so it's not advisable to wear the skin around curious folk during that time.

This "liquid meat" is actually a highly nutritious drink — all toxins or diseases carried by the bodies are removed, and the fluid doesn't spoil as long as it stays in the skin — and it makes decent fertilizer to boot. Anything non-organic on the bodies simply vanishes

during liquefaction, unless it is a fetish or other supernatural object, which remains in the bag until removed from the drawstring end. The fetish cannot be activated again until it's been emptied of fluid; some Ajaba prefer to drink the stuff or feed it to their cubs, while others simply flush it down a toilet to be rid of it.

Carcass Hide

Level Three, Gnosis 6

Just as hyenas are effective hunters who aren't afraid to scavenge as well, the Ajaba don't mind balancing their fighting skill with cunning. The Carcass Hide is a fetish that works with the Ajaba's natural talent for death-magic, giving them an extra option for stealth. This fetish is crafted from a cloak or overgarment made from the hide of a prey animal (zebras and wildebeest being common choices), and imbued with the spirit of a scavenger animal. The wearer activates the hide as she falls to the ground, covering herself with it; the hide then disguises the Ajaba to appear as the carcass of her choice.

The illusory carcass can appear to be of any size large enough to hold the Ajaba's body, and may be of any animal or even human form, even to the point of mimicking specific human features. The Ajaba may choose to make the carcass appear fresh or highly decomposed. The illusion bears up to sight, smell and even touch (it attracts flies in appropriate conditions, no less); supernatural senses must make a contested roll against the fetish's Gnosis to pierce the deception. Some Ajaba use this fetish to "play dead" in combat with an opposed Wits + Subterfuge roll, drawing their foes nearer before revealing that their death was an illusion.

Lionslayer Assegai

Level Three, Gnosis 7

Crafted during the height of the Ajaba/Simba war, these broad-bladed spears are potent weapons in most situations, but absolutely lethal against Simba. A Lionslayer Assegai does Strength +2 aggravated damage, and can be thrown as a spear. If the bearer strikes a Simba and activates the spear, however, the weapon digs into the wound much as a fang dagger would, doubling its damage dice. The recent tenuous peace between the two groups and the establishment of the Ahadi, however, has made the Lionslayers an unwelcome relic of an ugly time, and few Ajaba carry them in public any more. Still, most of the Lionslayer Assegai have not been destroyed, but rather hidden away as insurance against another Simba attack — or, in some cases, as preparation for the owner to exact a final, secret bit of revenge.

Ananasi *Luk'aathihko*

Level Four, Gnosis 7

Luk'aathihko is an untranslatable word within the language of the Skein-Spiders (Ananasi aligned with the Weaver), who created this fetish and many others like it. Outwardly, it appears as two objects. The first of these is a long metal cylinder, exactly 15 inches long and with a diameter of 2 inches. It is perfectly circular. At the top of this cylinder is a thin hole 1" long and less than a fifth of an inch wide at the surface, tapering away to a point at the end. This accommodates the other object, a thin needle. At the base of the cylinder are three small holes, each exactly a third of an inch in diameter. Internally, the cylinder is filled with a curious system of pumps and tubes filled with three different liquids. The first of these liquids is red, the second blue, and the third green.

To activate the fetish, the Ananasi must first prick the intended victim with the needle, drawing blood. The needle is then inserted into the top of the cylinder, activating the fetish. By then placing two fingers upon two of the holes at the base of the cylinder, the spider can drain one of the liquids from the fetish. (This liquid is mysteriously replaced within exactly twenty-four hours, to the second.) As the liquid drains, bodily fluids such as saliva or blood immediately drain from the victim from the nose, ears and mouth. As these fluids drain from the body, so does Rage, Gnosis or Willpower; one point is lost for each success gained on the activation roll.

This fetish may only be used once per 24 hours and is bound with a limestone-spirit.

Flood Web

Level Five, Gnosis 8

This massive fetish web is primarily the creation of the Kumoti, the Wyld-aligned Ananasi. Bound with either a rabbit or a vine-spirit, the Flood Web does one thing very well — it grows. The web sprouts new strands at a frightening rate, shooting out toward the nearest object to hold onto. In the open, this is of little use. Objects like trees make the web grow erratically, creating holes and spaces in the web. But against foes dwelling in caverns or tunnels, it is a weapon of massive power. The web finds objects in all directions to cling to and quickly fills such tunnels almost completely, leaving no room to move and often no room even to breathe.

Once activated, the fetish rolls its own Gnosis against difficulty 7. Each success means that the web grows uncontrollably for one minute. A single success

fills an enclosed area the size of an average suburban home. Three successes fill a small shopping mall. Five successes could easily fill a very large part of a subway system.

Those engulfed in the rapidly growing web must make a Wits + Athletics roll (difficulty 9) or be instantly crushed and suffer 8 health levels (not dice), of aggravated damage. Most humans are slaughtered instantly, though some supernaturals could plausibly survive. Digging through the web is an extended Strength + Athletics roll at difficulty 8; every five successes dig away the equivalent of one minute's growth. However, if the characters only intend to dig their way from one place to another, it might take less work. Once the web has expanded to its full size, it can be cut or burned away; each strand has the consistency of sticky rope, and is quite flammable.

The most difficult part of this fetish is creating the web itself. Since it needs to be spun in the place of attack, it is an inconvenient process. Spinning the web itself takes a full twenty-four hours and cannot be hurried along by multiple spiders spinning; the intricate designs require that only a single Ananasi perform this ritual. As such, foes expecting such tactics can bombard those trying to create the web with constant attacks.

Psychotrope (Talen)

Gnosis 7

A strange talen most often employed by the Hatar, the Ananasi who side with the Wyrms, the Glass Walkers coined the Psychotrope's common title — the spiders use a word of their own language to describe this foul device. A large steel spike attached to a bladder full of liquid, the Psychotrope is imbued with a Bane of fear. The spike is bound with the spirit and then crafted into a trap that allows the spike to jab out and stab its victim. (It is occasionally employed as a weapon, but most commonly is worked into traps.)

When this occurs, the victim's body and senses are warped and altered by the Bane-powered drugs, causing him to hallucinate and subjecting him to physical phenomena such as sudden sweats, cramps and pains. The overall effect is harrowing. The talen rolls its Gnosis against a difficulty of the victim's Perception + Enigmas (difficulty 6). Every success removes one point of Willpower from the victim. Once reduced to zero Willpower, the victim falls prey to the hallucinations spawned by the talen and the Storyteller should feel quite free to describe scenes in warped and incorrect ways. Willpower lost to this device is regained normally. Once one point of Willpower is regained, the hallucinations do not end, but can be seen through

and distinguished from reality. After all Willpower lost is regained, the hallucinations end.

Once activated, this talen stays activated until it is used.

Bastet

Bone Spear

Level Two, Gnosis 6

Despite the name, the Bone Spear is not made from bone. Instead, that is where the fetish is kept when not in use — within the Bastet's own bone. The Bone Spear is made from a wooden shaft and a stone head. The head must be tied to the shaft with one of the Bastet's own tendons, pulled from their body. (The tendon can regenerate as usual, but the process of creating the fetish is still plenty painful.)

The spear attacks as normal for such a weapon (Werewolf, pg. 210), but when activated automatically vanishes and is stored within the Bastet's body. It stays activated within the body until retrieved by reaching into their own body and pulling it out. More impressively, the Bone Spear can be activated without being touched, just so long as it is in line of sight. As such, it is possible to kill someone with this weapon at long distance, and then immediately summon the weapon back into the wielder's person. It is a superb tool for espionage.

The Bone Spear is bound with a cicada or butterfly-spirit.

Shadow Shield

Level Four, Gnosis 7

The classic African shield is meant to be noticed. Painted with stunning designs and frightening expressions, the shield is designed to scare and break an enemy before combat even begins. But such a purpose isn't terribly useful for a fighter who doesn't intend to be seen. As a result, the Bastet developed the Shadow Shield.

The Shadow Shield is bound with a chameleon or shadow-spirit, and the shield itself must be painted three times. The first coat must be plain black, over the entire shield. The second must be pure white. (Often, this is difficult to paint over a black coat and thus two layers of white paint are employed. This doesn't interfere with the creation of the fetish.) The final coat features a traditional design.

When activated, the fetish immediately takes on the exact appearance of its surroundings. Commonly the Bastet hides behind it with her back to a wall or other barrier. Spotting a Bastet using this fetish used in this manner requires a successful Perception + Alertness roll (difficulty 8).

The fetish can also be employed as a standard shield. When used in combat, it increases the difficulty of an attacker's Brawl and Melee rolls by 1. It also raises the difficulty of ranged attacks employing arrows, rocks or similar missiles by 1, but is not strong enough to stop bullets.

Hakarr

Level Five, Gnosis 7

In the eyes of the Garou, the hakarr is the classic weapon of the Bastet. A form of hunga-munga (i.e., an African throwing iron), it is composed of a long handle, designed to be held by the massive Crinos claw, attached to a central shaft made of metal. A series of curving blades extends out on opposite sides of this shaft. The entire shaft and blades are as flat as possible, meant for throwing more than hand to hand combat, although the hakarr is often used for both purposes.

However, among the Bastet the weapon is not nearly as common nor as respected as the Garou believe. What has occurred is a case of cultural projection — the Garou, as a warrior culture, have assumed that the largest, most warlike tool of another culture is its dominant weapon. In fact, many Bastet disdain the hakarr because it is large, blatant and anything but subtle.

Nonetheless, the hakarr is an integral part of the Bastet fetish culture. The signature silver weapon of the Bastet, the Hakarr is a relic of the War of Rage, designed to fight other shapeshifters — specifically, the Garou. As Bastet are also vulnerable to silver, it fills much the same role that the klaive fills in Garou culture. It is the chosen weapon for dueling, especially to the death. It is also a symbol of the Bastet's enmity toward the Garou; many Bastet wear a tiny representation of a hakarr around their neck to remind them of the War of Rage.

The hakarr is bound with a spirit of Rage or War and can be thought of as their version of the grand klaive. It does Strength +2 aggravated damage, and as it is silver, Garou and most other Fera cannot soak this damage. (Normal throwing irons do Strength +1 lethal damage.) Most are bound with a second spirit, of either the wind or a bird; this spirit returns the fetish to the Bastet's hand after it is thrown. Throwing a hakarr requires a Dexterity + Athletics roll at difficulty 7, this difficulty may be affected by cover modifiers.

Corax

Corvid's Favor

Level One, Gnosis 5

Perhaps the simplest fetish among any of the Changing Breeds, the Favor is made from one of the

Corax's own feathers, plucked from their body in Corvid form and then worn in their hair while in human form. It is bound with a bird-spirit (which need not be a raven), and when activated allows the Corax to employ Corvid-only Gifts in Homid form.

Ultimate Shiny

Level One, Gnosis 6

As a general rule Corax fetishes tend to be dour things, deliberately mucky and dark so as not to distract the most easily distracted of the Changing Breeds. The Ultimate Shiny, however, is the exception to this. It is a piece of tinfoil or cellophane, or some other worthless but sparkly piece of nothingness, bound with a sunlight-spirit. When activated, it shines insanely brightly to Corax until the next sunset or dawn, whichever comes first. Anyone other than Corax sees no change in the object whatsoever, but Corax won't be able to miss it from miles away.

The fetish has a wide variety of uses. Planted on a suspicious person, it makes a fine tracking beacon. It can be used to signal other Corax for a Parliament. If the owner has another Corax as a rival or enemy, it makes an exceptional diversion, albeit a double-edged one that is no safer for its user.

Counterfeit

Level Two, Gnosis 6

Indiana Jones had the right idea, way back when with that bag of sand. You don't take something without replacing it with something else to fool those who want to keep it. Sadly, humans are much harder to fool than a stone plinth, so you have one of two options. First of all, you can go to extensive lengths to research your pull and create an exact replica. Alternatively, you can wing it and employ the clever trick with a Counterfeit fetish. Corax are renowned for their acquisitive nature, not their forethought. Among the wereravens, the latter option tends to get a great deal more use.

The Counterfeit is a white clay tablet approximately three inches long and one inch wide, although some vary these dimensions to greater or lesser degree. One side is impressed with a depiction of a raven, and the tablet is then bound with a metamorphosis spirit, such as a caterpillar or butterfly-spirit. When activated, the Corax spends an additional point of Gnosis and the Counterfeit immediately assumes the shape and weight of any small object. Most often, one the Corax has just stolen.

However, it only approximates the size and weight, not the function, of the object. So someone fooled by the Counterfeit and attempting to fire his gun will find the trigger doesn't move, cell phones' buttons don't

depress, and so forth. This can be good or bad. On one side, clever opponents can work out that it's a fake immediately and start searching for the real article. On the other, many opponents then angrily throw the counterfeit away, right where the Corax can take it back and use it once again....

Sliver of Helios

Level Two, Gnosis 6

Forget flashlights. The Sliver of Helios is much more useful, an almost literal piece of the sun you can carry around in your pocket. Given the wereravens' close ties to Helios, this fetish was a natural. Made from a highly polished piece of metal (though more than a few boastful Corax like to claim it is simply a piece of the sun they flew up and took), the Sliver is normally wrapped up in rags or paper. (Again, most Corax claim that this is to stop it shining up like a beacon all the time, and most know the real reason is to make it look grubbier and less likely to distract or be stolen.)

When activated and uncovered, the Sliver lights up a 10' radius area with pure sunlight. This is actual sunlight, so vampires begin taking aggravated damage immediately as normal. Apart from this effect, however, the Sliver is effectively a very bright flashlight. It is not possible to dim the light, the Sliver of Helios is either on at full power or not on at all. As might be expected, it is bound with a sunlight spirit.

The Sliver cannot be employed as a dagger, despite its appearance and construction. Any attempts to use it as such will automatically shatter it, destroying the fetish entirely.

Sneeze (Talen)

Gnosis 7

The name "Sneeze" is fairly recent for this quite old talen, but the name has spread. It comes from a Corax in Chicago who dubbed the talen a "Ditchu" or "Ditch you." The name sounded like a sneeze, and now everyone simply calls it a Sneeze. Despite the flippant name, this is a seriously useful talen and that aforementioned Corax has a very well considered name for it — it is designed with the express intent of ditching those who would try and hurt the Corax.

Sneeze is not exactly made from glamorous stuff — it's dirt. But this dirt is bound with a skunk spirit, and after the Corax activates and blows it into his opponents' faces, the dust automatically causes blindness and their eyes to sting furiously, rendering them helpless for a single turn. It's not much, but it's enough to give the Corax a crucial edge in the combat... or more commonly the chance to fly like hell. A single dose can blind up to three opponents.

Gurahl *Life Dish*

Level One, Gnosis 5

Despite the troubles that the werebears as a whole endure, they are not wholly bereft of fetish innovation. Such innovation is isolated, individual, and rarely passed along to the breed as a whole — but sometimes it catches on quickly. One example of this innovation can be found in a fairly new fetish called the Life Dish. Modern war places injured soldiers into one of three different groups: those who will live even if not treated, those who will probably die even if they are treated, and those who will live if treated and die if not treated. This last group is the group that the Gurahl concerns themselves with most. One enterprising Gurahl created the Life Dish in the interest of improving the accuracy of these predictions.

The Life Dish, a shallow wooden bowl, works by being placed upon the chest of the injured and being activated. If the injured person is going to die within the next hour, the sunflower-spirit within the dish will turn the water ice-cold. Should they be perfectly likely to live, the water will be boiling hot. If the circumstances will determine life or death, the water temperature is somewhere in between.

Charm of One Mind

Level Three, Gnosis 6

This fetish would have been highly useful many years ago. A charm made from bark washed in raindrops, the charm is worn like a headband, dangling down just between the eyes. When activated the fetish flashes images in front of the Gurahl's eyes, letting them know what the other Gurahl within a one-mile distance are doing and seeing. It was useful for coordinating efforts between many Gurahl in times of great need.

And it would be useful today were there many Gurahl left to use it. But as they are, the situations in which this charm would prove beneficial are rare indeed. The only time in which more than one Gurahl are found together is when a cub is being protected, and in those cases the elder won't let the cub out of her sight. But many Gurahl still possess fetishes of this nature, as something of a sign of hope. In a more vibrant fetish culture, a fetish similarly outdated would have been retired. But the Gurahl, scattered and without the resources that help to encourage fetish culture, simply can't afford to replace it.

Same Rock (Talen)

Gnosis 5

Some fetishes retain their usefulness throughout the ages. The Same Rock is a very old Gurahl trick designed to throw off pursuit, confuse attackers, and generally mix up enemies badly. It takes the shape of an ordinary rock, bound with an air-spirit inside. To activate the fetish, the Gurahl (hidden and from a distance) points the rock at the group she intends to confuse and then places it in their path. The rock instantly grows and warps until it becomes exactly the same as a distinctive boulder that they had previously seen. It also draws attention to itself, so much so that very few of the targets can see the other landmarks that clearly indicate the different location. As a result, the victims often become puzzled, change directions, and otherwise become utterly lost.

Those who are targeted by the Same Rock must make an Intelligence + Survival roll (difficulty 8) to avoid being taken in by the deception.

Kitsune

Enchanting Fan

Level Two, Gnosis 5

These fetishes were at the height of their popularity in older times, when a lady's fan was a common accessory for social functions. Even today Kitsune occasionally make use of Enchanting Fans when the setting is appropriate. These fans are made of paper, intricately painted with detailed scenes of landscapes or similar relaxing images, and bound with spirits of willow trees or flowers. When activated and brandished during a polite conversation (usually in demurely flirtatious fashion), an Enchanting Fan adds one die to all of the Kitsune's Social rolls. Although useless in hostile situations, these fans are prized because they are so subtle; any attempts to determine that the fan is a fetish or to detect the supernatural gift of charm are at +3 difficulty. It is considered a minor coup among Kitsune society to use an Enchanting Fan to one's benefit at a hengyokai court gathering with nobody but one's fellow Kitsune noticing — dangerous, and therefore commendable.

As-You-Will Sleeve Jacket

Level Three, Gnosis 6

Chinese myth speaks of wondrous "as-you-will" items that change their size and shape at the bearer's command. The most famous of these is the as-you-will cudgel of Monkey from *Journey to the West*, but the

Kitsune have adapted the principle to many tools that are not weapons. One example is the jacket (or kimono, or other loose-sleeved garment) with as-you-will sleeves. These garments are always of the highest quality, durable and elegantly embroidered, and bound with a monkey-spirit.

By activating the fetish, the Kitsune may stretch one or both sleeves out to a distance of thirty feet, and mentally command them to twist and slap as if they were the fox's own limbs. The sleeves can wrap around an opponent, strike as hard as a fist, or even be used to lift a Kitsune out of harm's way. The sleeves are treated as having a Strength rating of 6.

Curse Needles (Talen)

Gnosis 5

These innocuous little weapons take a variety of forms — they may be sewing needles, acupuncture needles, hairpins, even worn as piercings by the occasional werefox. They are generally thrown weapons (Dexterity + Athletics to hit, difficulty 7), although a Kitsune can certainly place one by hand. When activated and plunged into an opponent's flesh, a curse needle does no actual damage, but hampers the nervous activity of the victim until removed. As long as the needle remains in his flesh, the victim acts as though his wound level were one greater than it actually is; thus, a Bruised person loses one die from all actions as if Hurt, and a person at Crippled is immobilized if struck by a curse needle. The effect is cumulative for each needle stuck into the victim.

The true danger that curse needles pose is that they don't cause any pain or even sensation when they enter the flesh; a

sufficiently stealthy Kitsune could place three separate curse needles in a foe's back without him ever noticing. Unless the victim actually sees the needle being thrown, launched or even spat (some Kitsune carry a curse needle under the tongue) at them, it takes a Perception + Medicine roll, difficulty 9, to notice a needle's impact. Curse needles cannot penetrate solid body armor, but even the smallest gap (such as between a Mokolé's scales) is enough for a needle to take effect.

Mokolé

Seeing Boomerang

Level Two, Gnosis 6

The role of the Mokolé is to be the Memory of Gaia. But to remember something, first you need to see it. The Seeing Boomerang helps out with that, especially when you're surrounded.

Bound with an owl-spirit, the Seeing Boomerang is deliberately built to be light and steady flying. It's designed to return easily, rather than as a hunting instrument, and is painted with two large eyes on its underside. When activated and thrown, the boomerang sends an image of the ground below it directly into the Mokolé's visual center, allowing her to get a bird's eye view of the surrounding area.

To throw the Boomerang, roll Dexterity + Athletics, difficulty 6. Each success gives the Mokolé a bird's eye view for 10 feet around themselves in a wide circle.

Echo of Ages

Level Four, Gnosis 8

The Mokolé remember much; it's their job. But there just aren't enough of them to have been everywhere in every time. Inevitably, there are big gaps in the Memory of Gaia in many different places. However, the Echo of Ages can help fill in those gaps.



The Echo of Ages is a golden bell, inscribed with small runes carved around the edge. Into this bell is bound the spirit of a turtle. Many different Mokolé have experimented with the size and design of the bell and have found that almost any configuration can work—one unusually fashion-conscious urban Mokolé wears hers as a tiny bell hung on a black choker. Most, however, are considerably larger.

When activated and sounded, the bell echoes back into the past of the area, recreating ghostly images and sounds of events that occurred there in the past. The louder the bell is sounded, the further back the Echo recalls the past. Supposedly, one can stand in London and ring the bell so loud that you can see what the area looked like before the first vestiges of the city were built.

When activated, the player must roll Strength + Performance, with a difficulty determined by how far back you want to see. Seeing into the last day is difficulty 5. Going back less than a year is difficulty 6. Less than a decade is difficulty 7, while going back a century is difficulty 8. Any more than that is difficulty 9.

Five successes are required to exactly gauge how loud the bell needs to be sounded to get a specific time. If fewer successes are rolled the time is off by a fraction of how far back in time the bell echoes. The Storyteller should adjudicate this.

Sun Spear Thrower

Level Five, Gnosis 7

A spear thrower, also called an atlatl, is a fairly simple but ingenious device. A curved piece of wood is rested along the forearm, and properly flicked can hurl a spear incredibly long distances with speed and accuracy. The only problem with this is the need for a goodly number of spears to throw with it. The Sun Spear Thrower carries the spears with it. Or rather, it asks Helios to provide them.

Bound with a sun spirit, Once activated, the Sun Spear Thrower produces a spear of pure sunlight. These spears fly out to a range of up to a 100 yards and do Strength +2 aggravated damage (with an extra two dice of aggravated damage versus vampires should it be possible to find one during the day). When the spear hits (or misses), it vanishes in an explosion of light a short time later.

This fetish cannot be used at night.

Nagah

Reflection of Reality

Level Four, Gnosis 7 (But special activation rules, see below.)

Always make it look like an accident. No body, no crime. And protect the Sacred Secret at all costs. The less evidence left at a crime scene, the better, but some pieces of evidence can't be picked up and carried away. Besides which, it is always better if the evidence simply doesn't exist. Hence, the Reflection of Reality, a fetish mirror that can help accomplish just that.

The Reflection is always made by Kamsa Nagah, for they are the only ones who have a hope of convincing the air elemental required by this fetish to agree. Once this spirit is bound into the mirror, the Nagah activates it by rolling Gnosis at a difficulty equal to the local Gauntlet. She looks into the mirror, reflecting the object she wants gone, and blows over the mirror, fogging it. When the fog is wiped off, the reflection of that object vanishes. So does the object.

The Reflection actually pulls the object out of the physical world and thrusts it into the Umbra. As a result, if the Nagah needs the object later, she can retrieve it. (Though it may not always be there. In the time it takes the Nagah to return to her Ananta and get back, her enemies may already have gotten hold of it.) It also means that three successes are required to instantly make an object vanish, fewer successes slows the process, just like stepping sideways. Finally, the mirror does not work on living creatures, only inanimate objects.

Despite the limitations, it's a favorite among the Nagah. It works to alter crime scenes, it changes investigations and with a bit of forewarning can even save the Nagah if she's careless enough to get caught. ("Nope, no murder weapon on her, chief.")

Blood Blade

Gnosis 8

Talens are often fairly easy to create. The Blood Blade is a sharp exception. One of the most powerful weapons the Nagah possess, it is bound with the powerful spirit of one of the Wani's closest servants. The blade itself is an intricate design made of bone and blood, carved with detailed designs. When buying this talen, it counts as a Level Two fetish, and is the same when making it. For some, the price is simply too high to be wasted upon a talen. But to the Nagah, who already feel that making a fetish is perhaps too high a price to pay, the Blood Blade is perhaps perfect. It doesn't permanently remove a potential future spirit ally, it is powerful, and perfect for those who don't want to be discovered.

When activated, the blade's effects last for a single scene. The blade does Strength +2 aggravated damage, and strikes at difficulty 5. Once the scene is ended and all opponents are defeated, however, the blade dis-

solves into bone dust and a small splatter of blood, a tangled garble of clues even to DNA testing. But to most Nagah, this isn't a bug, it's a feature. The blade is designed as an assassination weapon, allowing the user to slip in, kill their target, and then dispose of the weapon instantly.

Nuwisha

Mouthpiece

Level One, Gnosis 5

A classic Nuwisha fetish that has seen plenty of reinvention over the years, the Mouthpiece can be any object that is associated with speech. The oldest of these are speaking sticks of the type associated with certain Native American cultures, a few have been made from old loudspeakers, and the most recent tend to be wireless microphones. Once bound with a frog-spirit and activated, the fetish allows the Nuwisha to project her voice from any place she can see. In addition, the voice will be about three times louder than her normal voice.

The only catch with this fetish is that the Nuwisha does actually have to speak, so if she is visible, her can be seen to be moving. Even if the coyote is hidden, those hearing the projected voice can attempt an Intelligence + Alertness (difficulty 9) roll to find where the real voice is coming from.

Dead Stuff (Talen)

Gnosis 6

The Nuwisha's sense of humor is unquestionably skewed toward "black." Dead Stuff is a cardinal example of how the werecoyotes meld laughter with strange, disturbing lessons. This talen is made from any rotting material, preferably something that used to be an animal rather than something that used to be a plant, and bound with a minor spirit of death.

When activated, the talen stays dormant until someone sniffs it. (Most Nuwisha carefully plant it to ensure their intended victim is the one who has the honor.) When this happens, the trap twists a few circuits in the victim's brain (rolling its Gnosis, contested by Willpower). If successful, the victim is suddenly convinced that she is quite dead. Admittedly, she is still mobile, can still walk around, can still talk, and in all physical respects seems to be herself. But she is also quite certainly dead.

The experience is understandably unpleasant. All rolls made while this effect continues are made at +2 difficulty. Many who suffer from this trick find themselves unwilling to venture into sunlight. The general assumption is that the trick is designed to teach particularly bloodthirsty victims a lesson, and indeed

most who are affected have some time to reflect over their lives and the worth of life. For the Nuwisha's part, they remain silent as to their intentions.

The talen's effect lasts for three hours, after which it ends at the first ray of sunlight the victim sees. The victim feels an intense pain as it seems that the sunlight burns her, but after this she feels alive once more. The entire experience is generally remembered as a strange hallucination or even an out-of-body experience, and not always easily dismissed.

Ghost Charm (Talen)

Gnosis 4

The Nuwisha who spend the most time in the physical realms are those who are still very young, not yet ready to undertake the Rite of Dancing. And since Nuwisha have a reputation as "spirit coyotes," well, sometimes you have to live up to expectations to do your work well. For these moments, the Ghost Charm talen works wonders.

It works simply enough. A small charm necklace bound with a light-spirit, the talen activates to render the wearer translucent. Not that a real Nuwisha Ghost Danser would ever look like this, but that bothers few Nuwisha. Generally the sort of people they deal with couldn't identify a real Nuwisha if they had a field guide. The Charm also helps with hiding and stealth, reducing the difficulty of all Stealth rolls by 1.

Ratkin

Automatic Map

Level Two, Gnosis 6

The Ratkin tend to be rather proud of their knowledge of the underground world. That said, they're still fallible. They get lost, especially in unfamiliar territory. A map really comes in handy, but the places Ratkin go don't tend to have maps. So they make their own.

The Automatic Map is a blank sheet of paper, bound with an insect-spirit of any kind. When activated, the map begins to start drawing upon itself in charcoal. It lays out the entire cavern or tunnel structure around the Ratkin for a radius of one mile, including any structural damage or blockages. However, it does not map anything animal or human inside the caverns, so it can't be used to track where people are. It's designed purely for the purposes of navigation. Once activated, the effect is instant, so if the Ratkin moves out of the radius, he'll need to reactivate the fetish. When the fetish is activated after the first time, the charcoal on the page blows off like dust first. Clever Ratkin have employed this effect to blow charcoal into an enemies face, which works about as well as you

could expect for a last resort: sometimes very well, sometimes miserably.

Some Ratkin have designed an aboveground version of this fetish, employing a bird-spirit rather than an insect-spirit, but this variation is considerably rarer.

Voodoo Blade

Level Four, Gnosis 6

The purpose of the Ratkin is to eliminate people, in large numbers. They may have been forced to abandon that role since then, but that doesn't mean that a few remnants of their true purpose don't find their way down through the ages. One of these is the Voodoo Blade. Almost certainly called something else originally, the effect of the blade is what has given it its current name.

Bound with a snake-spirit, the voodoo blade is a short sword split into two points at the tip, like a snake's forked tongue. The Ratkin activates the blade after he strikes an opponent in a battle in which more than one opponent is involved in the struggle. If the activation works, then the blade cuts another opponent (whichever opponent is closest to the one just struck, and the blade can distinguish friend and foe), in exactly the same place. Both opponents suffer exactly the same damage (Strength + 2, aggravated). Hitting an opponent with a Voodoo Blade is difficulty 6.

Lots o' Whatever Bag

Level Five, Gnosis 7

It sure doesn't look like much. A burlap bag, tied up with a bit of rope. But bound into this thing is a female rat-spirit, and rats are expert at breeding damn quickly. Anything put into this bag does exactly the same thing — it begins multiplying at a quite stunning rate. Every minute, the number of objects in the bag doubles. Put a single pebble into the bag, and in ten minutes you'd have over a thousand of them, except that they probably wouldn't all fit. Once the bag is full, the effect ends.

There's a whole host of uses for this, and the Ratkin like them all. Even if the bag can't duplicate any gems, precious metal or coinage more valuable than a quarter, sticking a quarter in the sack is still easier money than working fast food at O'Tolley's. As an ammunition holder, it's really primo.

But the possibility that would scare the rest of the Changing Breeds witless isn't any of these. The bag holds stuff really well too, you can pour water into it and it won't leak. No air escapes from it.

And thus the truly frightening possibility is that someday, one Ratkin is going to successfully make one of these and find a terminally ill patient somewhere,

dying of a hideous airborne disease. And they're going to get them to cough into it. The fact that there are plenty of Ratkin crazy enough to do this even makes some folks glad they seem more intent on stealing fetishes than making their own.

Rokea

Black Hood

Level One, Gnosis 7

Few Rokea are pretty, at least not if they're sporting Long Fins. Though a few Betweeners have mastered some tricks to look decent over a very long period of time, some don't have the patience and others just haven't perfected it yet. Both can make tremendous use of a Black Hood. Little more than a cloth pocket (without even any eyeholes cut into it) bound with a brown moth-spirit, the Black Hood looks unimpressive.

However, when worn over the head and activated, the Black Hood vanishes and immediately renders the Rokea completely nondescript. Actually picking the wearer out of a crowd requires a Wits + Alertness roll (difficulty 8), and trying to remember what he looked like later is all but impossible.

The mask doesn't actually change the character's appearance, it simply dulls him to the scrutiny of others, signifying him as unimportant. Nor does it make him invisible or stop others from paying attention to what he does — try to disable a security camera in plain view and you're no longer unimportant. The effects of the mask last until it's taken off, or until the Rokea does something to make himself impossible to overlook.

Lightrock

Level One, Gnosis 6

For the most part, sharks don't operate on sight. Their sense of smell and ability to detect motion accurately compensates for any weaknesses of vision, so they are rarely bothered much by very dark environments. If you're working on the basis of "seek and destroy," after all, you really don't need to see any details — if it's dead, then it's dead. But sometimes a bit more planning is needed. In these cases, being able to see can be of great help, and the Lightrock assists.

The Lightrock is fairly self-explanatory: It's a large rock bound with either a Lune (preferred by most), or a sun-spirit (more effective, but distrusted). When activated, the rock begins swimming after the Rokea, following it and staying close by. It shines light over the surrounding areas but with a motion can be sent away from the Rokea herself, allowing her to hide in shadows while still seeing ahead.

One downside is that Lightrocks are easily destroyed, since they're obvious targets and not ever held by the Rokea. Defending a Lightrock can be an important priority in some battles. Once activated, they remain lit for one full day and one full night.

Ripper Blade

Level Five, Gnosis 7

A singular and devastating weapon, there are very few ripper blades in existence. They're simply far too complex for most sharks to conceive of, let alone craft. It is generally agreed the first ripper blade was created by the rarest of the rare among the Rokea — A Darkwater Betweenner. Since then, it has been copied no more than half a dozen times, if that.

Though considerably complex by Rokea standards, the Ripper Blade is quite crude by the standards of the other Changing Breeds. Two fairly dull stone blades are attached to a long wooden handle in the middle. Into this rough contraption a spirit of war is bound.

The spirit of war renders all construction problems irrelevant. Once activated, the blade does Strength +4 aggravated damage, and is difficulty 8 to strike with. But the most impressive aspect of the weapon is that it can be employed in all forms, more or less. In Homid, Glabrus and Gladius forms, the blade is held in two hands and used as a large double-ended spear. In Chasmus or Squamus forms, it can be held in the mouth and charges with it, or quick turns of the head do sufficient damage. In no situation is it particularly graceful (hence the high difficulty to hit), but it's a powerful weapon that's very versatile for the breed.

General Hengeyokai Fetishes

Twinblade Spear

Level Three, Gnosis 7

The Twinblade Spear is a shuang tao quiang (A type of double-ended spear) bound with a wind-spirit. In the very center of the shaft of the spear (which must be made of polished hardwood) is a bronze ring inscribed with a yin/yang emblem. When activated, the spear suddenly splits into two short spears, the yin/yang splitting perfectly into its two halves. However, the two halves remain joined by spiritual energy. (In some of these fetishes, this energy can be seen as a slightly luminous rush of wind that blows aside leaves and dust.) The wielder can throw one of the blades out and control it somewhat after its flight by swinging the other half properly.

The wielder of the blade may use multiple actions to attack both with the spear half in his hands and with

the floating half. The half that is held attacks using Dexterity + Melee (difficulty 7) and does Strength + 2 aggravated damage. However, the floating half may attack anyone within ten yards of the attacker; it also does Strength + 2 aggravated damage.

Silent Blade

Level Four, Gnosis 7

Bound with the spirit of a caterpillar, the Silent Blade is designed specifically to be forgotten. When activated, this fetish wakizashi passes through opponents as though it were a ghost. Wounds inflicted in this way should be circled rather than crossed out — they contribute to wound penalties, heal before bashing damage and can even knock an opponent unconscious, but they cannot kill. After the scene, all ghost damage is healed immediately, and unless the victim succeeds at a Willpower roll (difficulty 8), he forgets ever even being hit with the sword. If the victim took no damage from any source other than the Silent Blade and fails the Willpower roll, then he forgets he was even attacked in the first place.

Another effect occurs whenever the bearer of the blade meets the victim from that day onwards. While they cannot remember the conflict, the pain is subconsciously remembered in the presence of the sword. This sudden pain easily confuses and frightens the victim. For every health level inflicted with the Silent Blade while activated, the bearer receives one extra die to all Intimidation rolls made against the blade's former victim. The maximum benefit is five dice.

Balance Charm

Level Five, Gnosis 8

The yin/yang is a symbol of dynamic balance. Two opposing forces of equal strength meet. They do not stand within strict boundaries, but each pushes into the other, and yet neither ever gains dominance over the other. This is real strength, and the source of real power. Those who would seek to be strong spend their lives bringing all their strengths into perfect balance. And those too impatient or rushed to do that cheat and use the Balance Charm.

The Balance Charm is small and made of metal, inscribed with a Yin Yang on both sides and worn around the neck on a chain. It is then bound with the spirit of a crane. When activated, the spirit brings the balance in its own soul to that of the one wearing it, raising the bearer's temporary Rage, Gnosis and Willpower all to the same level, that of the highest temporary value. This can bring temporary values for these statistics above their perma-



nent level. At the end of the scene, the wearer loses all but one temporary point in each category, exhausted from the stress of bearing so much internal energy. If the character has no temporary points left

in any category, however, she gains a temporary point so that she still has one temporary point in each category. Balance is maintained.



Chapter Four: Power Embodied

Then blacksmiths were summoned to forge weapons. For Liu Bei they made a pair of ancient swords; for Guan Yu they fashioned a long-handled, curved blade called Green-Dragon Saber, which weighed a full one hundred twenty pounds; and for Zhang Fei they created a ten-foot spear called Serpent Halberd.

— *Romance of the Three Kingdoms*

What are Legendary Fetishes?

Many young Garou make the mistake of thinking that legendary fetishes are purely a line drawn in the sand by the elders. This grand *klaive* is a very impressive fetish, but not quite powerful enough to be legendary, while *that* one over there edges over the line. The underlying assumption is what separates normal fetishes from legendary fetishes is simple power. They're still essentially the same type of *thing*, after all.

These young Garou are very, very mistaken. Garou elders don't classify fetishes as legendary, they recognize legendary fetishes for what they are. Fetishes made by Garou in the "normal" ways all adhere by some basic rules. Each one is an object bound with a spirit that does one specific thing. Each is created by an individual (Garou or Fera) that designs and works upon the fetish. While a fetish may rebel and become cursed, it

generally obeys the commands of the person who owns and is attuned to it.

By contrast, there are no consistent laws or preconceptions that apply evenly to any two different legendary fetishes. One will be made by design, but the next just seems to *happen* more or less by accident. The first will do a single thing, but the next has an array of well-defined tricks built into it, and the one after *that* just seems to do whatever the hell it likes. Most are still the products of a spirit joining with an object, but in a few cases the spirit simply decides to *become* an object. And while one will be mute and obedient as a *klaive*, the second will demonstrate a clear personality and act more as a partner to its "owner" than a tool.

In short, legendary fetishes are the cases that the Garou (or Fera) cannot solve. They are what happens

when the standard logic of fetishes breaks down and becomes something other. They are things that could shape the destiny of the entire Garou Nation, if not the Apocalypse. They are not to be used lightly.

Making Legendary Fetishes

No one has a blueprint for a legendary fetish. There's no set routine that one can follow. While a character could decide that they want to make a legendary fetish, it's much like waking up one morning and deciding you'd like to win the lottery. It's not that you can't take productive steps toward the goal (buying a lottery ticket is a good start), but even with those steps there's not a lot of real progress made. One old werewolf adage states that: "The little fetishes are made by Garou using spirits. The great fetishes are made by spirits using Garou." There is much truth to this — while Garou often forge and craft the materials that make a legendary fetish, the process only seems to happen when the spirit involved decides that it should. When such powerful artifacts are made, there's always a story behind them and normally the story would be the sort told throughout the ages even if no fetish was involved at all. In fact, if there's any common thread to the creation of legendary fetishes, it is that they happen in the middle of great or terrible times.

The actual spirit involved isn't crucial to the power or status of a legendary fetish. While most do seem to have the hands of Incarnae or even Celestines upon them, a few have nothing more than Jagglings or even Gafflings within them. This is the sort of conundrum that gives Theurges headaches, but most theorize that either the spirit metamorphoses into a more powerful spirit in the act of joining with the object, or that a much more powerful spirit is somehow lending assistance to the smaller empowering spirit. Both are possible, and it may be that both are true in different cases.

The following are five acknowledged ways that one can make a legendary fetish, or rather, that legendary fetishes come into being.

Created by a Master Craftsman

Garou myth often features many legendary fetishes created by craftsman so amazing that they were able to devise and forge objects no other man could match, and whose renown among the Garou and the spirits was so peerless that even the Celestines dearly wished to be made grander by his attentions. These are the sorts of legendary fetishes closest to "normal" fetishes, although their final form can be entirely different. They are, however, made in much the same way as most fetishes, designed and forged by a Garou who had the idea in the first place.

The main problem with trying to make a legendary fetish this way is in becoming a craftsman so grand that your efforts make the gods sit up and pay attention. Unless you can cause Luna, the Ever-Changing Moon herself, to blush from the flattery of being asked to be part of the fetish you're making, then you won't be making any legendary fetishes this way. Frankly, nothing less will cut it.

In game terms, a master craftsman of this magnitude is going to have at the very least Charisma or Subterfuge 5, and whichever isn't 5 should be at least 3. She should optimally also have Dexterity 5, Wits 5, Crafts 5, Enigmas 5, Etiquette 5, Expression 5, and Primal-Urge 5. Some knowledge may be needed depending upon what she is crafting, such as Melee 5 for swords and other hand to hand weapons, Firearms 5 for guns, Performance 5 for musical instruments, etc. Many will have Pure Breed and Ancestors, as well. The spiritual aspect must also not be neglected, she should know the Rite of Cleansing, Rite of Contrition, Rite of Binding, Rite of Talisman Dedication, Rite of Becoming, Rite of Spirit Awakening, Rite of Summoning, Rite of the Fetish, and probably a few more. (The Rite of the Opened Caern and The Badger's Burrow couldn't hurt.) The Gifts of Spirit Speech, Command Spirit, Pulse of the Invisible and Malleable Spirit are all ones a master craftsman would know. She should also have at least 5 Rage, 8 Gnosis, and 10 Willpower. Finally, she must be at least Rank 5, and have 10 Permanent Honor and Wisdom.

Having these statistics is enough to "get your foot in the door," so to speak. After this, you need to create a work of art, or a weapon, or something else of such amazing splendor that Celestines take notice. Storytellers are free to adjudicate exactly how this is defined, but 80 successes on an extended Wits + Crafts roll (difficulty 9) with each roll representing a day, a week or even a month isn't unfair. After all this has been done, you can attempt to make a legendary fetish. The Storyteller should play this entirely by ear.

Create Themselves

At the other end of the spectrum, some legendary fetishes just seem to *happen*. A common theme with these is weapons either held by or against Garou in dire circumstances. Facing desperate odds, the brave hero swings his blade in a futile gesture... and then watches in stunned amazement as his sword calls down lightning from the sky to smite his foes.

On the other hand, there have been a hell of a lot more Garou heroes who've had their arms ripped off making desperate futile swings, and then been beaten to death with them shortly thereafter. Legendary fetishes that self-create in this manner are rare in the

extreme, the will of a spirit that decided to intervene in a most spectacular way, forcing itself into an object and creating a fetish purely of its own volition. In short, Garou shouldn't rely on this method for finding legendary fetishes any more than they should rely on lucky meteor strikes to coincidentally annihilate their foes.

Needless to say, any legendary fetishes introduced in this manner are entirely under the control of the Storyteller.

Created in an Epic Quest

In a lot of ways, the epic quest is a somewhat similar legendary creation myth to the master craftsman myth. In both cases, what makes the legend is the attention of the most powerful of spirits. In the case of the epic quest, however, the attention can be placed upon even the most unlikely of heroes, and Garou love myths about wolves barely more than cubs being driven to desperate and great acts.

Generally epic quests aren't *about* creating the fetish. Instead, they begin as a response to a crisis that forces the pack away from their sept, whereupon they travel further and deeper into the unknown and darkness. During this crisis, the existence of the fetish, or the idea of the fetish, becomes known. What begins as merely an escape or a reaction to a crisis becomes a search for a (perhaps literal) Holy Grail, with the pack seeking out gold from Helios, silver from Luna and wisdom from the spirits themselves.

An alternate myth along similar lines sees the protagonists as "pretenders to the master craftsman." Here, they genuinely do have the vision of a legendary fetish, but lack the skill to make it themselves. As they set out to try and gather the pieces of this fetish, they are "adopted" (usually unwillingly) by an outside force that tries to lead them upon their quest to create the legendary fetish. This spirit invariably has a strong trickster aspect and alternately leads the pack forward in their goal and then horribly awry. The pack in turn sometimes rejects, sometimes follows the spirit and tries to find the parts of the legendary fetish. Inevitably, one aspect of the fetish lies outside their grasp and coming to grips with something about their own identity, or discovering the true nature of the spirit helping them, is the only way to gain the final clue. Quite often, even with this clue, a final surprise lies in the legendary fetish itself.

Products of Madness or Genius

One of the more disturbing legends is the type in which a legendary fetish is created by a self-approved "genius," or as more commonly considered, a madman. These sorts of legendary fetishes are often viewed as

the purview of the Wyrms, largely because of the insane quality of even regular Black Spiral fetishes, but the Weaver's insanity can easily taint minds with greatness, and the Wyld's constant metamorphosis can unhinge as well. The disorder doesn't even have to be related to the Triat — there are tales of creators unbalanced by an excess of Rage or Gnosis, driven to complete the strange visions they receive in their dreams. In all cases, something breaks and the resulting madness leads the creator to produce a legendary fetish, most often after a long period of solitude.

The most commonly accepted understanding of this myth is that the "madness" is in fact the result of being possessed or somehow guided by a spirit. In this way these legendary fetishes are in fact very similar to those that simply "happen." The only difference is that instead of a spirit imbuing itself into an object, here a Garou is employed as a tool for creating the legendary fetish. It is perhaps this quality above all others that tends to turn these legends into horror stories — Garou don't always like being reminded that all fetishes involve turning life into a tool for their usage, and rarer still do they enjoy the idea of the tables being turned.

Fulfillment of Prophecy

Finally, there are many prophecies among the various tribes and septs of great weapons that will be created during the days before the Apocalypse. Most of these have a strong celestial or environmental aspect, with many criteria placed upon where, when, and how this legendary fetish will be created. A good example exists among an English Fianna sept that continues to hold that: "Facing the darkest of days, the hero stands in the chill winds encircled by rock. He gazes heavenward to observe Luna's fullest glory and the sole eye of Mitanu, Nerigal, Zarok and Lu-Bat. With three sigils held above and four verses held within, the hero takes a sword for the Wyrms' heart from the hands of Rorg and Eshtarra."

In many ways, this myth resembles that of the epic quest. Here, however, it is not the efforts of the pack or Garou that produces the fetish but rather the forces at work around them. They are but conduits for the incredible forces of nature, Gaia and the spirits. Despite the widespread nature of such prophecies, this is not a sure-fire way to be responsible for the creation of a legendary fetish. They tend to attract many different packs with similar ambitions, so a lot of competition for the honor occurs. These prophecies tend to be wildly interpretive and vague, so it can be hard to get right, and you almost always only get one go at it. Finally, a disturbing number of them are simply false and have no power behind them beyond the words themselves.

Can It Be Done?

Legendary Fetishes don't seem to happen much these days. Generally there's far more old legendary fetishes that are found, rather than new ones created. Could it be that something has changed, and now the spiritual links that allow legendary fetishes to be created have finally severed?

It could well be. It's your game, and there are plenty of reasons that it might be inevitable that legendary fetishes are now a thing of the past. Perhaps the Gauntlet has finally thickened to the point where the connection between the Umbra and the physical world has become so weak that legendary fetishes simply can't happen. Maybe the problem goes back even further and in fact all legendary fetishes occurred in the first days of the world, when spirit and flesh were as one.

Officially, however, it is possible that legendary fetishes can be and still are made in the modern world. The legendary fetishes created in modern times are still a tiny percentage of the already tiny numbers of legendary fetishes in existence, of course. This is to be expected, since there's been a lot longer of ancient times than of the modern world. And the rate at which they are created has also slowed—since most don't create themselves, the declining number of Garou and Fera has meant a similar decline in legendary fetishes. But they can be made, and many Garou are desperately still trying to create one in what they see as the search for the weapon to win the war.

Using Legendary Fetishes in Chronicles

Legendary fetishes are a great story hook, especially in a last of the Garou, final days sort of chronicle where the Apocalypse breathes down the characters' necks. Legendary fetishes should always feel crucially important. While they won't decide the path of the Apocalypse (well, most won't), they are all of far too much use and danger to leave in the hands of the enemy, and taking the chance to acquire one is always the proper course of action. Regardless of the odds, legendary fetishes are important enough that lives are worth risking for them.

Introducing a legendary fetish into your chronicle should escalate the stakes for everyone in your chronicle, for both the forces of Gaia and of the

Wyrm. They should never be "just another fetish," a particularly nifty bit of loot, but instead should turn heads simply by their surfacing or changing hands. When the players' pack recovers the Sword of the Sun from its tomb in Egypt, the game does not continue as before. Instead, the vampires that the players have been opposing launch a massive raid upon their sept using their human bloodslaves, because the vampires are *afraid*. From that moment on, the game should achieve a fever pitch and if the players decide to hold onto the Sword, then they'll bear the brunt of most of the vampires' attentions. Give the enemy a sense of desperation, and the players will see just how important the blade in their hands is far more dramatically than just telling them about it. And, if the vampires capture the Sword, the players will be just as desperate as their enemies once were.

What Is the Legendary Fetish?

First question for any chronicle including a legendary fetish: What is it? Has it been created yet, or is it waiting to be made? If it hasn't been created yet, will the players be creating it or will that task fall to someone else? (Games where the player characters create legendary fetishes have a whole set of difficulties all their own; more on that later.) What powers does the legendary fetish have, and whom will it particularly affect? Since the introduction of a relic of this power will clearly shape the chronicle, the nature of its powers is a vital element. For instance, it's inadvisable to introduce a legendary fetish with great power against undead unless you have a great enthusiasm for hurling vampires, revenants, ghosts and the like against the players and their sept.

Other worthwhile questions to ask here include: Who will want it? Who will be affected by it, and is there any particular reason why it will adversely affect one group no matter who holds it? Does the legend that surrounds it have great religious or ideological interest to a specific group? Is there anyone who might want it destroyed? Can it be destroyed? There's already a great deal of political interaction in a good Werewolf chronicle, and you can bet that the introduction of a fetish of this power level will throw the politicking into overdrive.

When Will the Legendary Fetish Be Introduced?

Though it's an obvious point, there are three parts of a story in which you can introduce a legendary fetish: At the beginning, at the end, or somewhere in

the middle. Where you place the introduction of the legendary fetish will affect the form of the story and the role of the legendary fetish within that story.

At the End

Probably the most obvious place to put a legendary fetish is at or toward the end of a story. This lends itself to a number of story structures. One of the most obvious is the classic race against others. (For example, the players' pack and a pack of Black Spirals both discover the existence of a legendary fetish and each begins a desperate search for clues and, of course, the fetish. See *The Silver Crown* for just such a story.) Equally appropriate is the race against time. (For example: a massive force besieges the players' sept, and unless something is done to tip the balance it will fall within a week. One of the players learns that stories place a legendary fetish tied to either the caern or the besieging force somewhere in the area....) Another obvious choice for a story placing the fetish at the end is the creation story, wherein the characters are attempting to make their name in history by creating a legendary fetish.

In all these cases, the primary point of the chronicle isn't the about what this legendary fetish can do. Rather, it's about the existence of a legendary fetish in the first place. The legendary fetish becomes a McGuffin — everyone wants it, but no one cares what it is. Since

the chronicle ends with the fetish being found (apart from, perhaps, a denouement with the legendary fetish being used to kick ass and liberate the sept) the actual properties the legendary fetish can wind up being mostly irrelevant. You don't have to spend too long crafting the actual legendary fetish itself, just create an evocative myth that engages your players' curiosity. In such a story, the McGuffin usually winds up exiting the scene by the end of the story anyway — its powers are spent, it's lost or confiscated, or the like. The Indiana Jones movies, specifically *Raiders of the Lost Ark* and *Indiana Jones and the Last Crusade*, are perfect examples of these stories. The heroes spend most of their time chasing the plot-significant artifact, which is found or used for the first time towards the end of the story, but at the end of it all the heroes aren't lugging around the McGuffin as part of their inventory — it's been lost again, potentially forever.

Instead, spend all that time on the other details. If you're making that race against a Black Spiral pack, then spend most of your time on the Black Spirals. Make the antagonists memorable and interesting, because your players will do the work on making the legendary fetish interesting for you. (Just give them enough hints to start wondering exactly what it is and what it will be able to do. Let them speculate.) Likewise, get the plot as neat and complex as possible.



Again, look at the example of *Raiders of the Lost Ark*. The best part of the film isn't when the Ark of the Covenant (inspiration for a legendary fetish if ever there was any) is stuck in one place waiting to be found, but at the end, with the Ark being shuffled about on trucks and transported everywhere. Give your story the same twists and turns, and keep your players guessing.

And while you have videos out, watch *Jaws* as well, and observe the way the film builds tension at the start. The shark is half seen, never revealed, but endlessly talked about. Do the same with your legendary fetishes. Build the tension and suspense. If you're going to put the legendary fetish at the end, then take advantage of the long time you'll have to whet your players' anticipation of it.

At the Beginning

At the other extreme, putting a legendary fetish at the beginning of a story reverses most of those factors. What the legendary fetish does becomes highly important and can, in fact, be used as the basis of an entire chronicle. How does the surfacing of this legendary fetish change the world of the story? Who benefits? Who loses? Does it help the Garou (or Fera), or do the overall effects end up harming them? Placing a legendary fetish at the start of your story lets you examine the social function of fetishes taken to the extreme. Greed, hatred, and infighting can run rampant, and the escalating effects of legendary fetishes upon the Apocalypse War can be seen to their full extent.

For example: The Sept of Hallowed Oaks loses the player character's pack while under siege. Unable to return because of the Wyrms forces surrounding the sept, the pack ventures toward the nearest sept to try and find a moon bridge back and during the journey is diverted. In this chance engagement, they recover the legendary sword "Lightning's Arm" and use it to destroy the Wyrms' forces besieging the sept. They are proclaimed as heroes. And in so doing, they make an enemy of the sept's war leader, who feels they stomped over what would have been a glorious triumph for him. The word of the Arm spreads and the Wyrms' forces now make the sept's destruction a priority. A sept elder makes things worse by claiming the Litany gives him rightful ownership of it, and the jealous war leader takes his side. Slowly, bit by bit, the sept begins to crumble... all because of the Arm being there. Is protecting the Arm really worth this?

This example only cites the "normal" consequences a grand fetish might have. Don't be afraid to offer more supernatural crises as well. What happens when a legendary fetish becomes cursed? Would some members of the sept have reason to fear the legendary fetish's effects? Why?

The main problem with placing a legendary fetish at the beginning of a story is that you quickly lose any mystery the fetish might have, and you don't have much time to build the legend up, either. As such, spend your time in on the legendary fetish itself. Resist the urge to tell the players exactly what the legendary fetish is as they find it — it's cheesy, and doesn't grant it any appropriate respect. Instead, present it as simply another fetish (unless, of course, one of the characters has good reason to recognize it), and let the reactions of those who see it (as well as the damage it wreaks upon the characters' enemies) speak for its reputation. You can explain the details to your players later. Alternatively, consider letting someone else find it. Occasionally, packs other than your players' can do good things as well, and you'll have plenty of time to let your players take the spotlight later. You may also want to give yourself a little bit of time (a few game sessions or so) before introducing the legendary fetish to set up what the sept is like under "normal" circumstances before you pull the rug out from underneath it.

At the Turn of the Tide

Finally, there is the option to place the legendary fetish in the middle of the story. It is important to note that if you do this, then you aren't going to be creating a "race against time" scenario. If the story you've created for the chronicle is about finding the incredible legendary fetish before it's too late, then finding the fetish effectively ends the story. The goal is achieved, and anything thereafter is denouement. However, it is possible to set up a story in which finding the fetish represents a turn in the story rather than its end. The main difference is in the enemy's response.

If finding the legendary fetish ends the story, then the enemy is beaten. The power of the fetish is so great that none can stand against it. And this isn't a bad way to run a story at all — by confirming the weapon as the be-all and end-all of the story, you can grant the chronicle an incredible tension because there are no second chances. If they find it first, it's over.

By contrast, allowing the enemy to stand a chance against a legendary fetish undermines its power somewhat. It isn't a world-conquering weapon (and frankly, such things would be out of place in the bleak struggle of Werewolf). However, this option allows you to create a legendary fetish within the context of an ongoing war in which people die, battles are won and lost, and the worth of a legendary fetish can be seen in both its powers and limits.

One potential way in which this can be achieved is a two-pronged attack by the forces of the Wyrms. As the pack is armed with the Knotted Thread (see below)

the forces of the Wyrms are falling repeatedly in direct battles. They simply can't stand up to the might of this legendary fetish. But then, as they fall away in direct battles, they begin to employ new strategies to start winning back ground. Assassination attempts begin on the pack, particularly whoever holds the legendary fetish. Pentex comes to the fore, not with First Teams, but with teams of lawyers repossessing the houses of Kinfolk, claiming ownership of the land on which the sept sits. The Wyrms begin trying to possess members of their enemy with Banes, and using them to attack the sept from within. Encourage the players to come up with strategies to nullify the enemy again and again, then assert a new offensive. Make the players sweat a little — do these guys ever quit?

Another way you can create a "turn of the tide" scenario is to in fact give the enemies a legendary fetish, either counterbalanced by the heroes' own relic, or the only legendary fetish in the chronicle. Black Spiral Dancers definitely have their own legends, dark though they may be. The Gaian Garou begin on the defensive, being forced back. The players now get to play out the reverse of the above scenario — desperately trying to find ways to neutralize the power of the enemy's weapon. Perhaps they are able to recover a legendary fetish of equal power. Perhaps they can find a way to capture or destroy the enemy's great weapon. The war approaches stalemate and the battle becomes about trying to find a hole in the other's defenses.

The greatest trap this sort of chronicle faces is the "Saturday Morning Cartoon" syndrome. The fights shouldn't look like losing battles until the players fall back and call upon the mighty power of the legendary fetish, episode after episode. Make the legendary fetish a constant — it's a fact of the battle, and every maneuver has to account for it somehow. Ironically, by placing the legendary fetish in the middle of a chronicle, you place the focus away from the fetish. The story is about the events surrounding the finding of the legendary fetish, and about the personalities using it.

Sample Legendary Fetishes

The Knotted Thread

The Legend: The Moirae was the correct name of the Fates, the three goddesses who controlled the lives of everyone within every world. Even the other gods and goddesses were not spared — as Clotho spun the threads of their life, Lachesis judged the length of every thread and every life, and Atropos cut the thread free to push the soul and life of every individual into the grip of death.

According to the Legend of the Knotted Thread, one woman, a maiden Black Fury Ragabash named laneira found the Moirae, and she watched and trembled as Atropos cast aside every thread. But laneira, brave and irreverent, gathered to herself every thread and tied a knot between each one, creating a rope made of the threads of every person's soul. When the rope grew too long to hold, she knotted the threads further to shorten it, until it was nothing but knots, over and over. No one would ever again know how many threads made up the rope before she was discovered, and Atropos held a length of thread before her eyes. laneira, according to the Black Furies, wept with fear over the rope she had created, but stood bravely. Atropos cut the thread, and laneira died. But the Moirae could not touch the rope again because her tears were on it, and so they instead placed it far from them, where none would possess it.

And yet it has been possessed throughout the ages, sometimes by the Black Furies, sometimes by Garou of another tribe, and sometimes by the Wyrms. It now resides on an unnamed island near Greece, one that exists only in the Umbra. It is not lost, but none can touch it for a war exists eternally around the island. Five of Pegasus's greatest servants stomp and bite at a Wyrms monster made of five headless bodies, each with one sense and their hands joined together so that all may see, hear, touch, taste and smell. As each strikes at the other should they get too close to the island, so does a great spider watch both, to see if it can sneak to the Knotted Thread in their war. Any who venture too close are destroyed by one of the three forces.

The Fetish: As described, the Knotted Thread is a rope knotted in upon itself. Anyone who holds it holds the severed fate of millions who have lived and passed on, and may command them fittingly. By untying one knot, whoever holds the fetish may unleash the spirits of an unknown number of dead souls upon their opponents. After activation, the user immediately spends one point of Gnosis (in addition to any spent activating the fetish) and rolls 8 dice at difficulty 7. For every success, a dead soul is summoned and does a number of unsoakable aggravated health levels of damage equal to the number of successes rolled to one opponent. (So if five successes are rolled, five opponents suffer five health levels of damage.) After this, another point of Gnosis is expended and all dice that succeeded are rolled again, difficulty 7. The same effect then occurs, after which the dice that succeeded on *that* roll are rerolled and another Gnosis point expended, and so on until no dice succeed. The user may *not* choose to end the effect and stop spending Gnosis. Like Pandora's Box, once opened it may not be controlled.

If at any point a botch is rolled, then all the dice rolled in the botch are considered successes and do their damage, but do so entirely randomly to both opponents and friends alike. Worse still, this does not end and all dice are then rerolled as if they had been successes, and all rolls following this will attack randomly too.

Story Hooks: The Knotted Thread is unique in that all who know of its legend know where it is, yet none can touch it. Were two sides in the Island War united, the battle would end immediately, the third side destroyed. In the confusion that followed, the Knotted Thread could perhaps be seized. But of the three, the Spider is the most deceptive and clever. Would, in the desperation to bring such a weapon to Gaia's side, any of Her warriors be willing to try and make an alliance between the Wyrms and Wyld?

The Babel Center

The Legend: In 53 BCE, Oppius Memmius Gala went mad. A Garou in Ancient Rome belonging to the tribe that would eventually become the Glass Walkers, he one day began babbling incoherently, and nothing seemed to cure him. He was about to be killed by his tribemates when he stepped sideways into the Umbra and vanished. It is highly speculated that he had somehow contacted the Machine, which is both what drove him mad and what led him to an act of creation so profound and colossal that when he emerged and led his pack to what he had made, they killed him anyway, for fear he might make another.

What he created was a spirit in the shape of a tower, built of steel and glass. Before he died, Oppius Memmius Gala prophesied "In a wrong year, our own tools will turn against us and the Tower will find its mate." A few Glass Walker Theurges have suggested that 2000 is the "wrong year" — incorrectly considered the beginning of the millennium, and also the year of the Y2K bug, which these same Theurges suggest could be the tools turning against mankind. It's a stretch, but what scares Glass Walker Galliards is that this is the first stretch ever suggested — in over two millennia, not one declaration that Gala's prophecy had come true was made. And that absence is what has many of the tribe taking the stretch seriously.

So if it's true, then what does "finding its mate" entail? Opinion here is more divided, but more than a few Theurges have come to the correct conclusion — The steel and glass tower has bound itself into a skyscraper somewhere in the world. The unfortunate thing is that no one knows which. The Babel Center could be any skyscraper in any city of the world. It's

currently lying dormant, and there's a project on the Glass Walkers computer network attempting to try and find it. Needless to say, so far no one has.

The Fetish: To date, no Garou actually knows what the Babel Center does. However, the truth is that the Center acts as an Umbral lightning rod, switchboard, and junction point. When activated, anyone in the Babel Center with Gnosis begins to experience various senses of being at different points in the Umbra, from the Penumbra to the Realms to the Dark Umbra. One Garou will step into a boardroom and see images of the restless ghosts, a second will hear conversations on the other side of planet, and a third will *feel* the Atrocity Realm on his skin. For particularly disturbing encounters, the Storyteller may ask for a Willpower roll to avoid temporary bouts of insanity — The combination of the Babel Center's razor sharp vividness and the sensory clashes that result can be harrowing.

In addition, stepping through some doors sends the visitor into unusual locations, which can be anywhere in the Umbra at all. There is no clear sense about which doors go where, and which are just doors into other rooms in the skyscraper.

And finally, the Babel Center has no particular security against the Umbra. Once activated, spirits can get in, as well. And since they can get in from anywhere in the Umbra, there can be literally any type of spirit. For the most part, they do not enter — The Babel Center scares them. But occasionally, one will enter the Center for some reason.

Yet despite these problems, the Babel Center is also the most incredible intelligence post in the world, if you can work it out. There is a way to know where every signal is, and where every door goes. It's not a logical comprehension, nor even an instinctual one. Homid, metis and lupus Garou are all on equal footing in trying to understand how the Babel Center works.

To attempt to find a specific sense of a location in the Babel Center, the player rolls Perception + Enigmas. Finding a very general location (for example, a Near Realm or the Umbra of a specific city) is difficulty 5. Trying to find a specific location that is somehow unique in the Umbra (such as a caern) is difficulty 7. Trying to find a specific location that is like all others (such as a specific room in an apartment block in downtown Manhattan, or an upstairs office in a factory in Scar) is difficulty 9. If the character doesn't care which sense is found and only wants to experience a specific location, the difficulty drops by two. The more successes, the clearer the sense.

Finding a door to a location is done in the same way, with a Perception + Enigmas roll at the same difficulties.

Story Hooks: Using the Babel Center as a setting for a modern day ghost story chronicle is a natural. If you choose to make the skyscraper the Babel Center spirit has attached itself to an abandoned office block in the bad part of town, then you can easily play with the idea of a large, nasty Bane finding its way into the Center as the characters explore it. (If you're particularly vicious, then you could as easily choose to have the Center activate the moment someone activates any fetish.)

However, other opportunities exist as well. Setting the Babel Center as a prosperous, active building sets up all sorts of monkey wrenches into the act of using it. (Remember, those without Gnosis are unaffected by the Babel Center, so normal humans won't notice anything.) It wouldn't be hard to set up a game of intrigue and global war in the Babel Center, with the players' pack feeding intelligence on crucial situations worldwide with the legendary fetish. Or, for some serious fun, combine the ghost story and the spy game into one, and go nuts with the themes of both.

Sword of the Sun

The Legend: During the reign of Mentuhotep the Third, a young Silent Strider Ahroun by the name of Inihue returned to the lands of her birth in Egypt. Her husband and son lived there, whom she saw but once every nine moons. When she left, she gave them a charm engraved with glyphs for Helios, Luna and Owl, swearing this would keep them safe from the monsters that came with the night winds. Sadly for them, it was not her word to give.

Returning, she walked across bloodied sands in her life and in her dreams. None of her tribe slept well in the homelands during those nights, but Inihue slept little as she neared the home of her family — whose bloodless corpses she found torn by the fangs of a Wyrmserpent. They fought under a full moon, until Inihue buried her d'siah into the neck of the serpent, so deep her own wrist was buried in it with her sword. It would not die, yet could not move, for any movement caused the d'siah's sharp blade to cut into its sides. Thus paralyzed, Inihue carried the murderous demon into the Umbra.

Inihue was a traveler among even that tribe of travelers, and she knew the ways to anywhere she cared to go. So first she sought out and found Luna, and bowed before her begging that she should slay the serpent that murdered her family. But Luna knew

nothing of how to slay a serpent like this, and shook her head. Inihue gave praise, and left.

She then found Owl, and bowed before him begging that he should slay the serpent that murdered her family. Owl knew how to kill snakes, and so set upon the serpent with his talons. But try as he might, he could not kill the serpent, and so he threw the foul thing against the ground and declared defeat. Inihue gave praise, and left.

So she came to see Helios, and bowed before him begging that he should slay the serpent that murdered her family. Helios took one look at the snake, and the snake burned to ashes. Inihue, now recognizing the serpent as a vampire, pulled her d'siah from the ashes, and saw that it had become gold. Helios had blessed the blade with his fire, so that the Leeches would fear it. Inihue gave praise, and left.

The legend says after this, Inihue took the Sword of the Sun and with it slaughtered two hundred vampires in vengeance for her family's death, and then departed with it into the Dark Umbra in hopes of finding them again. Since then, there have been sightings of Inihue repeatedly, and the Sword of the Sun has resurfaced. Legend says, however, that nine moons after receiving the Sword of the Sun, Inihue returns for it. Those who refuse die horrible deaths, sometimes hours, sometimes years afterwards.

The Fetish: The Sword of the Sun is inappropriately named; it was formerly a flint knife, not a sword at all. The fetish is a golden d'siah, bound with a portion of Helios himself. When activated, the blade becomes pure sunlight. It does Strength + 3 aggravated damage, and against vampires that damage is doubled. It also radiates sunlight and will damage vampires simply by being in their presence. Within thirty yards, the light given off by the Sword of the Sun is considered as strong as noonday sun, for purposes of affecting creatures with a vulnerability to sunlight.

Story Hooks: The Sword of the Sun works great as an instrument to turn the tides of war, at least in wars with vampires. However, the time limit placed upon ownership of the Sword creates an interesting dilemma — the players need to fight the war in a way that permanently solves it, or that puts them in a position where the Sword of the Sun isn't required after it is taken away. Otherwise, all the good work they've done in the past nine moons will be gone as quickly as it came.

The time limit also creates the possibility for a "race against time" chronicle with a difference. In this scenario, the Sword of the Sun is stolen and must be



found because Inihue won't (or might not) come to whomever holds the Sword, but rather to whomever she gave it. Failure to recover the Sword in time means the previous owner's own death via curse. Storytellers who are feeling vicious can also allow for the players to fail in this mission without destroying a chronicle in the process, since the death may come a long time after the curse is laid upon them. (In particular, this is a fine Dark Fate to fall on some luckless Garou with the appropriate Flaw.)

Hammer of Plagues

The Legend: One of the greatest weapon smiths the Garou have ever known, Sava Claws-of-Lightning created the Hammer of Plagues for a great leader of the Shadow Lords in times unrecorded. He created the hammer from lead brought up from deep within the Earth, bound it with twenty-seven spirits of kinds unknown, and then forged it within a bolt of lightning while standing astride the peak of a mountain.

Thus armed with this weapon, the Shadow Lord elder was feared more than ever before. The Hammer of Plagues, it was known, did not merely touch those whom it struck, but any the victim of its blows would ever care for. Centuries later, the family line of the

Hammer's original victim would still be shunned, for they were cursed and unclean.

Supposedly, only the Shadow Lord and his line were ever allowed to touch the Hammer, with grave consequences for the whole world if this was violated. This part of the legend has been disregarded many a time in the millennia following its creation, however, and is now regarded as a false addition to the myth. Certainly, many Shadow Lords *hope* so.

The Fetish: The Hammer of Plagues is a massive warhammer that the Get of Fenris would be proud to call their own. However, its design is utterly Shadow Lord: impassive gray lead carved with grandiose images of two Storm Crows upon each side of the hammer and a set of glyphs upon the shaft of the handle. It is dull in hue but highly threatening, intended to send a grim warning into the heart of anyone who should see it. The Hammer of Plagues performs this task very well indeed.

When activated (at difficulty 8), anyone struck by the Hammer must make a Gnosis roll (difficulty 7) or suffer the effects of the curse the Hammer conveys. Those who do not have Gnosis have no way of resisting the curse. Within a week of being struck, the victim

begins to bleed from the ears, nose and anus, blisters begin to grow upon the victim's feet and hands, boils erupt elsewhere, and random piercing pains push through the victim's stomach. From then onwards, the afflicted victim loses one health level that can never be regained unless the curse is lifted. There is no way known to lift the curse, and it has never been lifted once in history.

What particularly horrifies most who know the legend is that anyone afflicted by the Hammer passes on the plague with only a touch. (Those touched receive the same Gnosis roll to resist as the originally afflicted.) As such, relationships with family break down, the afflicted becomes a social pariah, and the plague can descend down through generations of a family unchecked.

The Hammer of Plagues also does Strength +3 aggravated damage.

Story Hooks: The most obvious way to introduce the Hammer of Plagues is in the hands of an antagonist, opening up the possibility of one of the characters being afflicted and sending the pack out to try and find a cure for the curse. If you do this, be sure to play up the emotional angles of the story. Does the afflicted character worry that they might *not* find a cure? When does desperation set in? What about loneliness? Even physical factors can be considered — loss of sleep would be a very logical problem.

Another way would be to have the characters in possession of the Hammer of Plagues against other Garou foes. Treat the Hammer as a way to set up something like nuclear politics in your game — The threat of using the Hammer is always there, but actually bringing it out is a declaration of total war. Stalemates and diplomacy match with espionage and limited engagements to create a more tense, restrained environment than most **Werewolf** games.

Finally, of course, you could suggest that the Hammer really *was* only meant to be used by the Shadow Lord's line, from which the Konietzko family claims descent....

The First Klaive

The Legend: As told at the beginning of this book, the first klaive was allegedly created by Wind-Howl, a Galliard, who bound silver taken from the moon with a Glade Child. She ventured forth to deliver retribution upon those that had tortured her, and was slain. Before she died, she hurled the First Klaive into a river and it washed away, never to be seen again.

The Fetish: Unlike the other sample legendary fetishes here, the First Klaive is presented without a

suggested set of rules. The First Klaive is clearly of greater importance than even most other legendary fetishes, and could be employed in a number of different ways.

If you want to make the First Klaive a red herring, you could certainly do this easily enough. Note that the legend of its creation doesn't credit it with killing a single fomor. It's not bound with a war-spirit, but instead a Glade Child. In short, there's nothing in the legend or the construction of the First Klaive that specifically suggests it should have any special properties whatsoever. If you want to do this, then the First Klaive is a silver blade with no special properties, doing lethal damage as per a sword. It is silver and will do aggravated damage to Garou and those Fera affected by the lunar metal, but it is not a supernatural source of injury apart from that.

However, if you'd rather place the First Klaive on an even footing with most of the other legendary fetishes in this book, then you could play on the Glade Child basis of the fetish and suggest a botanical set of effects. The First Klaive brings the forces of nature with it and causes plants in the area to attack with the First Klaive. In a desert, the First Klaive does nothing more than a normal Klaive. In a lightly wooded area (such as a city park) the First Klaive can make three attacks at one target per turn. And in a heavily wooded area the First Klaive can make five attacks at one target per turn. This makes the First Klaive a devastating weapon against individual opponents and a rough match for most legendary fetishes.

Finally, you can play the First Klaive up as the almost literal Holy Grail for the Garou Nation: Possess the First Klaive, win the war. The First Klaive carries with it the loyalty of every nature spirit on the *planet*, who have not forgotten the noble sacrifice of Wind-Howl and her pack made for one of their own, and how they paid for their honor with pain, torture and death. Under such an interpretation, the First Klaive might do Strength x3 aggravated damage, and as long as one target is hit with the blade, the rest of the damage roll may be distributed among any opponents the wielder can see. Armies will fall to the First Klaive, and the return of such a potent weapon must surely herald the immediate beginning of the Apocalypse.

Story Hooks: The First Klaive is probably the perfect object of a 'Search for the Holy Grail' storyline, in which the players' pack dedicates itself to finding the First Klaive. There's no desperate rush (at least at first) but the rewards of finding it are so incredibly high that it pushes aside other goals. If you do this, then there's a lot of logic in employing the First Klaive as a

red herring, because no weapon can possibly live up the legend surrounding it. If it's going to be an anticlimax, then make use of it. Play up the legend in the early stages of the game and then, once it is found, make it brutally clear how misguided those legends are. Your trouble here will be finding a way to reward the players for their efforts even as you pull the rug out from underneath them. One way this could be done is to shift the focus of the chronicle slightly, by giving them an enemy, (who still needs to be defeated after the weak First Klaive is found) or a charge (who needs to be helped in some way).

Alternatively, change the focus (and powers) of the First Klaive itself. Don't make it a destroyer of armies but instead make it uniquely suited to a more personal problem. One explanation that could be offered is that the First Klaive doesn't have, in fact, a singular set of powers but instead exists throughout the ages and has whatever powers it needs to have for those Garou destined to own it. Once this destiny is fulfilled, the First Klaive becomes simply a silver knife again and the owner feels compelled to let go of it (normally by throwing it into a river). An alternate progression for this campaign would be to wonder why it didn't seem to do this for its first owner. Was there a deeper reason, unrecorded by history, that Wind-Howl went back to that battlefield?

Finally, you could also play around with the multiple powers presented here and suggest that the First Klaive awakens over time. The reason for this could be anything, and the guidelines upon which it awakens can also be adapted for any chronicle. Perhaps certain enemies must be slain with it for it to awaken. (Perhaps even the fomori that killed Wind-Howl, still alive to this day.) Perhaps the First Klaive gains in power as the owner rises in rank. Either way, over time the First Klaive can begin as a silver knife, become a powerful weapon, and end as a force of nature in the owner's hands.

Stag's Chariot

The Legend: There are few fetishes among the Garou born in such tragedy as Stag's Chariot. The legend is told many times and every time, the place and the time changes. The Glass Walkers swear it happened in Ancient Rome, the Fianna in Medieval Wales, and one Bone Gnawer continues to assert it happened in New Jersey last week. None of that matters. All that matters are the names. Twilight Wrath, the brave pack. Strikes-as-Lightning, their brave alpha. And Wylot, the fomor that murdered seven Kinfolk sisters after luring Twilight Wrath away from their sept.

Strikes-as-Lightning had known the seven sisters since she was a cub, since she was the eighth cub in their family before she Changed. And she burned with anger as she lead her pack on Wylot the coward's trail, who would not fight Gaia's holy warriors but fled upon a chariot made of dull iron. But his death was inevitable, as was his pain at Strikes-as-Lightning's claws. But she was not satisfied. Her seven sisters lay dead still. At his death, she renounced her life and took the bit of the chariot in her teeth, and pulled it beyond the Gauntlet.

And she searched the Umbra high and low, but she could not find a spirit so powerful as to bring back her sisters from the darkest places. Luna wept tears for her, and put silver on her chariot, but could not help. And Helios held her in his warm embrace, and put gold on her chariot, but could not assist.

And then she found Stag, who was filled with life and lust. He listened to Strikes-as-Lightning and was mortified. Not because they died, but that they died before they found mates, since they were young, and neither had Strikes-as-Lightning for she was the youngest. And he agreed to bring her sisters back, but he couldn't do it for free; no one deals marked cards to Death and lives to leave the table. In exchange for the seven sisters, seven other maidens would need to take their place. And with sorrow in her heart, Strikes-as-Lightning accepted Stag's offer, and he told her to find the seven maidens to wash the chariot, and it would bring back the sisters.

So Strikes-with-Lightning found six young girls, and brought them to a lake and the chariot, and then she licked the Chariot first.

The Fetish: Stag's Chariot is made from gold, silver and iron, and is located somewhere in the world in a deep lake. The Chariot may only be activated once a year, and to activate it seven maidens must wash the Chariot in the lake and then be ritually sacrificed. The maidens must willingly agree and must be Kinfolk or Garou. (Needless to say, even were the Chariot to be found it would rarely be activated, and Garou are almost never used as the sacrifice.)

However, the Chariot's effects are considerably powerful. By driving the Chariot around an area in a circle, the area within that circle is blessed with fertility. Any plant life within the area grows at five times its normal rate for a year, becoming incredibly fertile and abundant. This does not exhaust the soil. Animals likewise grow in number, though to not quite the same extent. And finally (and most importantly to the Garou), any pregnant Kin or Garou within the circle at

the time of the Chariot's activation have a 50% chance of giving birth to Garou, a very large increase from their normal chances of 10%.

Story Hooks: Stag's Chariot is an interesting case for a legendary fetish in that its legend notably departs from what it actually does. You can use this fact in a number of ways for a chronicle.

Baiting and switching is one option. Present your players with the legend, and once they finally find the Chariot they find it has vastly different properties. This could be done to challenge the players' assumptions. (Especially if the person they were hoping to bring back from the dead died in a way they approved of.)

Another choice is for the player characters to try and find a way to *make* the Chariot bring people back from the dead. Can it be done? If so, how?

Book of Rytolthoka

The Legend: There are very few times that the Garou are glad that a fetish is lost, but this book whose name is rarely dared spoken (at least, by the Garou,) is one of them. Madness has a way of leading to genius, and so it is unsurprising that the madness that infests the Black Spiral Dancers eventually yielded something of tremendous horror. Wypertilnt, a Black Spiral Dancer Galliard, wrote the first page of the book. According to legend, he one day renounced his life, went Ronin and wandered the wastelands. Every animal he saw, he gazed upon and it followed him with death in its eyes and the taste for blood on its tongue. Predators or prey, it mattered not. He led this army of insects, cats, wolves, horses and other animals to a large settlement of humans, and unleashed them upon the settlement as he in turn entered and butchered, tortured, and raped all within it. This place was named Rytolthoka. When a Garou pack finally caught up to him, they saw him sitting cross-legged on a three-meter high pile of dead bodies, both animal and human. The book sat in his lap.

So they slaughtered him... and then never returned. And pack after pack followed to find the last, and no word came until one, finally, showed more prudence than courage and returned with the truth of what had happened. Rytolthoka had become a black cancer upon the world, spreading ever onwards and burning everything it touched into ash and tar.

Perhaps because nothing so truly evil can ever stay dormant, or perhaps because the Wurm himself directly intervened, the Book returned again and again. There are Get of Fenris who swear the truth of an ancient legend that saw the book arise in the hands of



a Black Spiral sept, and two hundred of the Fenrir, half of them werewolves and half Kin, died to rid the book from their hands. Another legend comes from the Glass Walkers, who state that the book found Rome and for two weeks the city did naught but kill, rape and eat each other, and yet this tale has never found the history books. That this tribe, who puts more stock in such human history than any other, still shakes at this tale makes many Garou pale indeed. And in the Wild West, a Fianna Ahroun by the name of Seaghdh Road-of-Claws protected his sept from overwhelming forces by daring to read the Book — and write in it. He became possessed and could not stop writing, and his mind grew poisoned. When the sept knew he finally must be killed, four packs died to bring him down.

Since then, the Book has lain silent and unfound. All fear its return. All dread the prospect of the Black Spiral Dancers finding it once more.

The Fetish: The Book of Rytolthoka is massive, at least four inches thick and bound in thick black cowhide leather. Upon its surface are eight runes that no Garou can understand but which mean "Knowledge," "God," "Disease," "Pain," "Shame," "Love," "Darkness" and "Soul," written in a counterclockwise circle in that order. Once opened, the book is filled with writings in the same runic language that fill every page except the last three. No matter how much is written in the book, there will always be three empty pages.

Activating the Book of Rytolthoka initially seems to do nothing. It simply remains. However, every time thereafter the activator sees the Book they will need to make a Willpower roll (difficulty 7) to avoid writing in it. (Such writing is clearly guided by some source, either the book or something... else.) Every time the user writes in the Book they progress down the runic circle upon the cover. Ironically, none of the writings in the book are actually important. (Although Storytellers may decide they provide clues to the nature and secrets of the book's construction, etc.)

What's more, they feel compelled to look at the book often — If they have not seen the book that day, they must make a Willpower roll (difficulty 10!) to avoid looking at the book at least once before they can sleep. Those who have the book stolen from them thus lead miserable existences and will go to great lengths to procure it once more.

Every step down the runic circle creates a different effect for the writer. The first, "Knowledge" is the simplest — the user can now read the runic language of the book. "God" is the one that makes the Book so powerful. Upon reaching God, all suc-

cesses the bearer makes on any roll are doubled. This effect never wears off.

From there, however, it's all downhill. "Disease" is exactly that; the bearer becomes plagued with illnesses, all of which are contagious. Boils and open sores become frequent. Appearance drops by one, as does Stamina. "Pain" subjects the bearer to bouts of crippling agony. Every time the bearer makes a Physical roll, failure causes a shooting pain through their body, which she endures for one turn before being able to act again. And "Shame" produces a powerful sense of disapproval from others and disregard for the bearer's own accomplishments. The difficulty for all rolls increases by 1, except for Rage rolls, whose difficulty drops by 2.

"Love" produces an empathy with any whom the bearer has hurt over the years, including those they have killed. Soon, an incredible self-hatred builds up as the bearer fails to see her own life as anything positive. Should the user's Willpower ever reach zero after this stage, she instantly enters Harano. (This is the only stage in which Black Spiral Dancers react differently; most instead glory in their own destruction. These ones feel no pull to Harano but instead have the +1 difficulty penalty removed, though their Rage rolls remain at -2 difficulty.)

"Darkness" seals the bearer's fate. Her mind is now utterly under the Wyrms' control. (Or, if not the Wyrms, then whatever spirit drives the Book.) Storytellers may ask players who reach this point to relinquish control of the character, or may conspire with the player to create a 'sleeping agent' out of them. Finally, "Soul" has a very simple effect — it kills the character instantly. Those who die meet a horrible end as they turn to ash and tar.

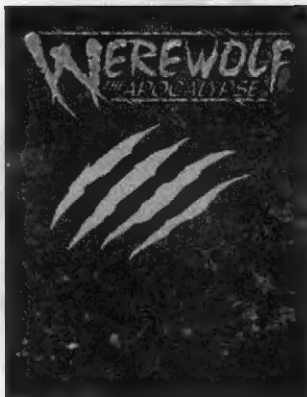
Story Hooks: The Book of Rytolthoka can be used in a host of ways, both as a feared weapon in the hands of the enemy or as a deadly deal with the devil in the hands of the Garou. How does the enemy use it? Do they simply all begin writing in it until they reach the awesomely powerful "God" rune? If so, will the enemy eventually implode as they fall prey to the dangers the Book presents? Or does the enemy have a more ritualistic way of using it? One possibility for a very epic chronicle would be to use the Book as the kickstart of the Apocalypse — A Black Spiral Dancer Theurge finds the book, writes in it once and then finds the blasphemous ritual that starts once again what began in Rytolthoka, turning the entire world into tar and ash. Also consider the possibility of a "hunt for the lost fetish" game with a twist, in which the players are pack desperately seeking to destroy a Black Spiral pack before they find it.

In the hands of the Garou, the book could be introduced to one of the players as a tempting lure or a tale of damnation as the rest of the pack tries to find a way to save them, perhaps too late. Or, it could be secretly owned by someone within the sept, their dark secret. If so, why have they kept it to themselves?

Finally, the question of Rytolthoka also could be answered. Where is it? Is it a real place in the physical realm? Does it now exist only in the Umbra? Perhaps, given its history, it exists in the Atrocity Realm. Any of the stories involving the Book might end up in Rytolthoka.



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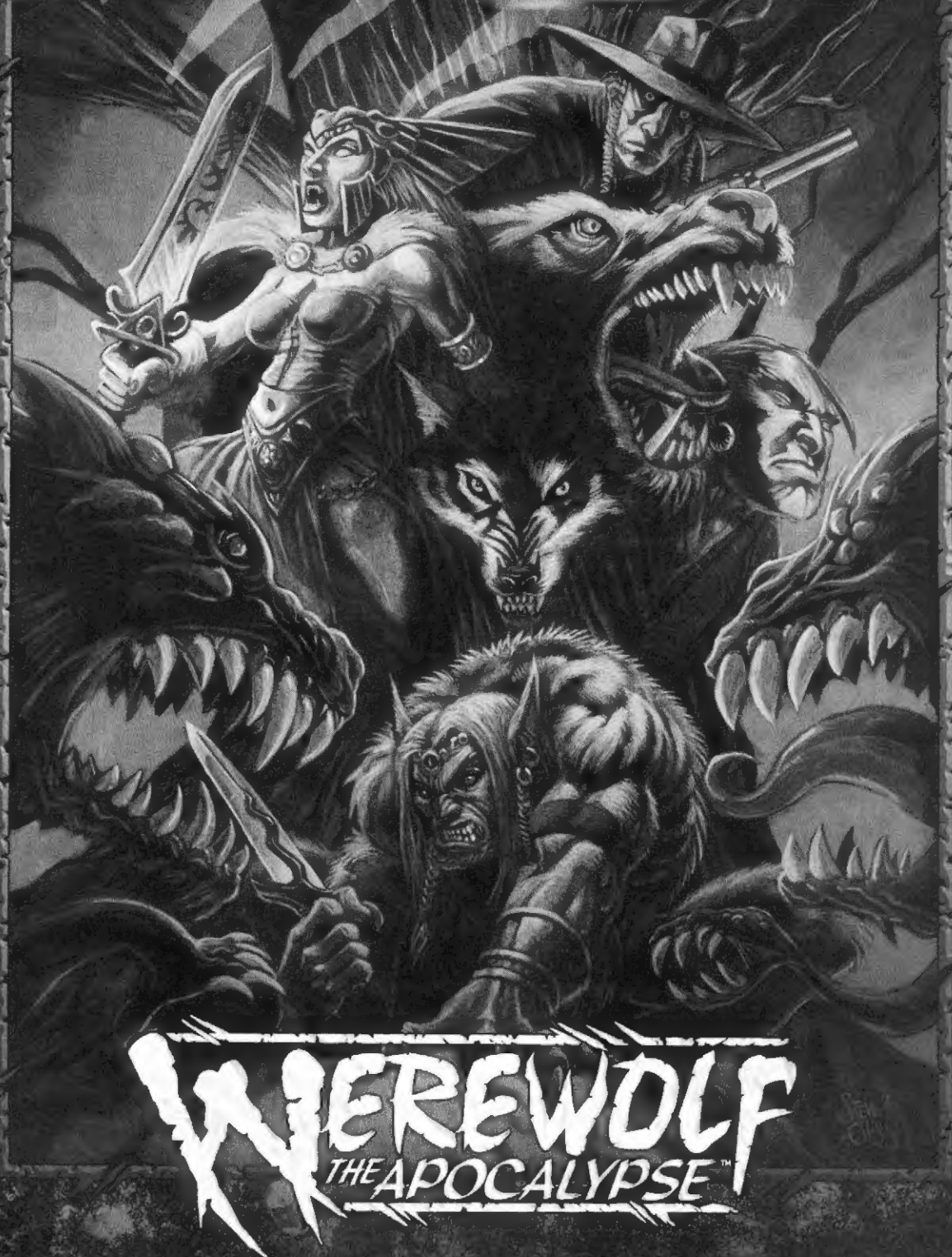


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